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AHMEDABAD

Mahatma Gandhi



मर जीवन पर मुग्यता स श्रीमद् राजचन्द्र की छाप पनी है। महात्मा गाल्फोय और रस्किन की अपेक्षा भी श्रीमद् राजचन्द्र न सुभपर गहरा प्रभाव डाला ह।”

महात्मा गाधी

(उद्गारण—जयती व समय के उद्गार)

“मरे जीवन पर श्रीमद् राजचन्द्र भाइ का एसा स्थायी प्रभाव पड़ा है कि मैं उनका गणन नहीं कर सकता। उनके विषय में मेरे गहन विचार हैं। मैं कितने ही बरों से भारत में धार्मिक पुस्तक की शोधमें हूँ परन्तु मैंने एसा धार्मिक पुरुष भारतमें अब तक नहीं देखा जो श्रीमद् राजचन्द्र भाइ के साथ प्रतिस्पर्द्धामें गढ़ा हो सके। उनमें ज्ञान वैराग्य और भक्ति थी सांग, पन्नगान या राग-द्वेष न थे। उनमें एक ऐसी महती शक्ति थी कि जिसके द्वारा वे प्राप्त हुए प्रसंग का पूरा लाभ उठा सकते थे। उनमें लेख अक्षरमय कल्पकानिधायी अपेक्षा भी विचक्षण भावनामय और आत्म-दर्शी है। यूरपमें तरन गानियोंमें मैं टाट्मस्टॉयको पहली धेगी का और रम्बिनको दूसरी धेगी का विद्वान् समझता हूँ; पर श्रीमद् राजचन्द्र भाइ का अनुभव इन दोनों से भी बढ़ा-चढ़ा था। इन महा पुस्तक जीवनक लेखों का आप अक्षरमय समय पढ़ेंगे तो आप पर उनका बहुत अच्छा प्रभाव पड़ेगा। वे प्रथम कहा करते थे कि मैं किसी गाने का नहीं हूँ और न किसी बाड़े में रहना ही चाहता हूँ। वे सब तो उपम-मयादिन-हूँ और घम तो अभीम है कि जिसकी व्याख्या ही नहीं हो सकती। वे अपने जगहगत के धरेने विरक्त हात हि तुरंत पुस्तक हाथ में लेने। यदि उनकी इच्छा होती तो उनमें ऐसी शक्ति थी कि वे एक अच्छे प्रतिभाशाली पैरिस्टर, जज या चाइमराय हो सकते। यह अतिशयोक्ति नहीं किन्तु मेरे मन पर उनकी छाप है। इनकी विचक्षणता दूसरे पर अपनी छाप लगा देती थी।”

महात्मा गाँधी ।

(सभापतिकी हैमियत से अहमदाबाद की

‘राजचन्द्र-जयन्ती’ के समय के उद्गार)

आभार

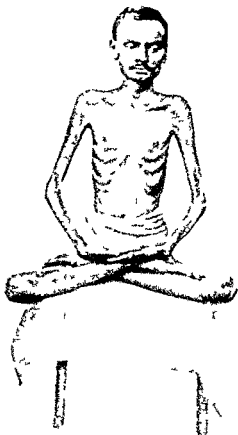
पद्म कृपालुदेव

श्रीमद् रानचन्द्र प्रणीत 'आत्म—सिद्धि' का
यस अग्रजी अनुमति प्रकाशित करनेकी
अनुमति प्रदान करनेके लिए हम
जे एम् जेनी ट्रस्ट, इन्दौर के
बहुत आभारी ह ।

—प्रकाशक

FOREWORD

Srimad Rajchandra was a very great soul His Religion was Peace and Compassion His consciousness was Universal It embraced Time in its Eternity Space in its Infinity, and Soul and Matter in their never-ceasing modifications in Rest and Motion This Poet-Jeweller (for Rajchandra was a Kavi and also a dealer in Jewels) realised and idealised the 3 great Human Jewels of Firm Faith True Knowledge and Pure Conduct His compassion compelled him to share his spiritual achievements with his weaker sisters and brethren This he did in *Atma Siddhi* or self realisation The Passions and Emotions, the Hopes and Despair, the Love and Hatred the Tears and Smiles, are the same for all men and women and in all ages They brighten and break the Human heart equally in all latitudes and in all periods of history They weave the chequered garment of Sin and Sorrow, Virtue and Vice Frailty and Folly which clothe our weak and erring sisters and brothers everywhere Consciousness is unkillable When we err it smites us Under its whip hope deserts us Our doom faces us sternly and we seem lost



भ्रामर साधना

not only for now, *but for ever* Thus our own sin seems to claim us for infinity But this is wrong. The law of Cause and Effect is inexorable but scrupulously just One sin merits only one punishment Neither more nor less So there is room for repentance and reform Theology terms it Grace and Forgiveness But Rationalism calls it the triumph of enlightened altruism over an erroneous yielding to narrow and selfish temptation It is useful to make this clear to encourage the drooping heart of the sinner to point out to the ever burning fire of Hope and Faith and Goodwill, to set the weary and distressed pilgrim once more on the path to God This is what self realisation aims at doing

The text is slightly, only slightly technical But in the notes I have tried to give the cosmopolitan spirit in which, I believe Rajchandra conceived the verses

I am sure that carefully read the small book will be a sure guide and solace to many and many a sore footed man and woman on the rough road of life

HIGH COURT, }
 INDORE }
 January 1923 }

J L JAINI

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ATMA—SIDDHI
or
SELF-REALISATION

I

Introductory

Author's Life—Srimat Raj Chandra Poet of a hundred simultaneous functionings of the mind was born in 1868 at Vavana. From early boyhood Raj Chandra was brilliant and attracted attention by his prodigious memory, and poetic power.

At the age of 19, he came to Bombay and after four or five years became a jeweller. He was very successful and needless to add perfectly scrupulous in a most unscrupulously money-making world.

But all the same his whole mind was constantly turned inwards to his soul. Hence the several books which he produced. For example —

Atma-Siddhi was written in 1895-6 at Nadiad in Gujerat. After a short time but having lived a true and useful life he passed away at a young age of 32 in 1901.

II

Motive of the Book

The motive of the book is given in verse 3 Love is the most Universal religion Sacrifice and self forgetfulness are its features Ready straight forwardness is its never failing sign Compassion, Daya Ahimsa are merely the religious paraphrase of this divinest power in the human breast This is the fire which burnt Moses into a prophet this the thrill which surged up in the pure heart of Christ and welled forth from him as Faith Hope, Love and Charity, this, the voice which sent Mahomed into founding Mahomedanism, this, the motive power which made Buddha bless the world with his wheel, and Mahavira make all Humanity for ever grateful for giving it the most lucid scientific, unmisunderstand able doctrine of right belief right knowledge and right conduct The same spark scintillated in Raj Chandra and impelled him to call to right Faith and pure life, a nation and a world which wallowed and beast like almost gloried, in a doubtful perverse ignorant loose wrong belief, and shameless unrestrained, vowless, foolish un-souled, material,

muddy earthy lives He exposed and condemned at once the smatterers of dry theology, and the pursuers of mere religious rites One set knew the right and yet the wrong pursued the other took the chaff for the grain or hugged a lifeless mummy as a living deity of purity and power It is to save these mere ritualists and devotees of barren knowledge from themselves and the world from their hell wards taking example and precept, that Compassion impelled Raj Chandra to lay bare the almost *entirely hidden* path of Truth for the lonely seeker after Truth In Atma-Siddhi the Ideal self pursuit, self realisation self absorption is emphasised Its beauty is chiselled out of the rock of Deluded Passionate, careless wrong belief Wherever Raj Chandra got it he had a clear lucid visible knowledge of the Truth about the pure Soul *e g* verse 98 is of classic cut and clearness

The plan of the book -The book consists of 142 verses, divided into 8 parts as follows -

Part Verse

- I 1-8 It introduces the subject by laying down the necessity of self-knowledge, the scarcity of the way to it, causes which prevent its

Part Verse

II 9-13 The necessity of a true Teacher and his qualities He must be obeyed

III 14-22 Duties of a true Pupil He must be a Soul-seeker He must give up vanity, bias for the caste or creed of his birth if, and in so far as it is not right

IV 23-33 The characteristics of a vain untrue pupil who seeks to gratify his own vanity and whims

V 34-41 Characteristics of a true pupil

VI 42-118 42 Introduces the 6 Propositions

43 Gives the 6 Propositions

1 The Soul is

2 The Soul is Eternal

3 The Soul (in its embodied condition) is the doer of Karmas

4 The Soul (in its embodied condition) is the enjoyer of the fruits of Karmas

5 The Soul can gain Liberation

6 There is means of Liberation

44 Introduces the 6 Propositions severally

45-48 Pupil doubts the existence of the Soul

49-58 True Teacher removes the doubt

59-61 Pupil doubts the Eternity of the Soul

Part Verse

62-70 True Teacher removes the doubt

71-73 Pupil doubts that the Soul does
Karmas

74-78 True Teacher removes the doubt

79-81 Pupil doubts that the Soul enjoys
the fruits of Karmas

82-86 True Teacher removes the doubt

87-88 Pupil doubts that there is
Liberation

89-91 True Teacher removes the doubt

92-96 Pupil doubts that there is means
of Liberation

97-118 True Teacher removes the doubt

VII 119-127 Pupil s joy

VIII 128-142 Conclusion

III

The Thesis in Brief

Self-realisation implies that there is a SELF which is unrealised and which can and ought to be realised. The SELF is the soul, the everlasting ego. *Its being unrealised means that it is hampered and deluded by the Karmas which it does and the fruits of which it experiences. The doing is by choice the experiencing is by compulsion. The realisation of the Soul is Liberation. It is possible. There are means of it and it is a duty to try to realise it.* Thus we get the following 6 propositions —

- 1 The Soul is
- 2 The Soul is eternal
- 3 The Soul is the doer of Actions
- 4 The Soul enjoys the fruit of Karmas
- 5 There is liberation
- 6 There is means of liberation

Now we proceed to consider the propositions one by one

1 The Soul is

The first proposition is of the greatest importance as it is also of the utmost metaphysical difficulty. It is obvious, because the Soul and none else is the knower and in any form of knowledge of the Soul, the soul itself is both the subject and object of cognition and knowledge. Nor is there any figure or analogy known to us which is parallel enough to illustrate or elucidate it. One of the nearest is that of the eye which is the sole seer and which sees everything else and also itself. But there it ends for the soul sees itself by itself but the eye sees itself through something else *e.g.* a glass or another person's eye. However if a man wants to know the truth and not merely to gratify his vanity by seeming to win in an intellectual contest the old eternal path of self knowledge is still open to man, although it is very rare to see and very arduous to follow.

The most universal and elementary way of approaching the problem is to observe and recognise the obvious fact, that there are two distinct kinds of substances in the world. One kind are living and the other are non living
rows horses dogs doye

bees butterflies, etc etc are living, bricks, chairs tables, spoons mats, walls, nails etc etc are non living There can be no doubt or question that the first, or the living class, is entirely different from the second, or the non-living class In other words there is possession of life by one but not by the other This fact of life is only one index of what we mean by soul as will be seen later Here we may as well see what we mean by living and non living By Life we mean Vitality By a living substance, we mean that which has Vitality There are 10 distinct kinds of Vitalities They can only be found where there is a soul and they can never be found in a non soul These are (1) The faculty or sense of (i) touch (ii) taste, (iii) smell (iv) sight and (v) hearing (2) the power of (i) body, (ii) speech and (iii) mind, (3) the phenomenon of respiration and (4) The continuity of Vitality, or the power of remaining vital for and up to a certain time Thus there are four main and in all 10 kinds of Vitalities All the four must be present in every living being however low in the scale of being e g the tiniest, lowest *amoeba* has the sense of touch, the power of body by which it moves, the respiration and its life-period As

we ascend the scale of beings, the vitalities grow till we reach the 5-sensed man with all the 5 senses the 3 powers of body, speech and mind respiration and his age period

The slightest mental application and observation will show that these 10 vitalities are present in the Living but absent in the Non Living.

My first point is that Life is a form of Soul Where we see life, we see soul But life is not identical with soul Life is only a mark of the soul The soul has many more characteristics besides life A few more I shall consider here

The most casual observer will note that the Living have the faculty of Attention and not the non living The Living can attend to a thing the non living cannot A dog can move his ears and blink his half-closed eyes to show that he is Attentive whether there is a sound or not Not so the brick or hay next to the dog The brick or hay is dead, lifeless The dog is living has Attention This Attention is merely a direction of consciousness which is the most important and essential characteristic of the Soul I purposely did not emphasise it first, as it can be

manifested and recognised only by means of the other phenomena which are considered here

This attention may precede Conation or Knowledge Thus it is of 2 kinds This Attention is another great feature of the Soul A Soul seeker will observe life and attention and in the presence of these he will read the presence of the Soul

The next great point in the Soul is knowledge In most cases, our knowledge comes in to us by means of the 5 senses and the mind These are the 6 vitalities as above The product of their functioning is to stir the knowing faculty of Consciousness This is knowledge The Living has it but not the non living Knowledge, as said above is always preceded by knowledge attention and that by Conation, including Conation attention Thus the psychologist metaphysician will follow the soul in the outward direction and follow consciousness into conation attention, conation, knowledge attention and knowledge

For the present these 3 must suffice He who wants to find the Soul, will find it behind the threefold observation of Vitality, Attention and Conation knowledge

Now let us take up some objections raised by Mr Uttamchand M Doshi who kindly compared my English translation with the Gujarati original of Srimat Raj Chandra

Doubt 1 One cannot have doubt of one's own existence yet the soul has doubt of its own existence Therefore there is no soul

The very wording implies the existence of the soul But the spirit of the doubt is deeper It may mean two things (1) Doubt destroys or negatives the existence of the thing doubted (2) The soul being the knower must never doubt its own knowing or its own existence

(1) Doubt is subjective the thing doubted is objective This subjective feeling cannot affect the existence of the object doubted As you are reading this book You may doubt the existence of the book your doubt may be perfectly sincere even reasoned and ascertained still the book will exist The doubt is an error of judgement but obviously it cannot affect the existence of the object doubted

(2) Here a slight and very old fallacy is involved The question forgets that doubting means thinking and thinking implies a thinker or knower This doubt itself establishes a

doubter thinker or knower and that is the soul This was treated classically by Rene Descartes in his famous 'Cogito ergo sum' I think therefore I am

Doubt 2 What we call soul may really be a result of combination of matter of various kinds?

This is partly true For the body the senses the speech, and the mind also are matter of various grades of fineness But yet the phenomena of consciousness attention and knowledge are entirely immaterial Matter cannot explain them No one can ever achieve them by means of matter Thus both positive and negative considerations remove this doubt easily

II The Soul is Eternal

This is strictly true only of the Liberated soul the Siddha It is true of the embodied mundane (Samsari) soul also in the sense that it is unkillable and remains the same throughout its journey to the end if there is an end of the cycle of worldly existences for it

Two considerations establish this As you sow so you reap Every cause expends itself fully in its appropriate effect. Every act, every

word every thought which sets vibrating our body speech or mind bears its proper consequence Every Karma bears fruit Now it is obvious to the most shallow thinker that all results which we see in anyone's life are not the fruits of his Karmas in this life for we see some good men in troubles and some evil-doers prosperous Therefore this seemingly contradictory condition must be due to Karmas in the past, i.e. in a previous incarnation All sense of justice and proportion compels us to believe that the doer of the act and the experiencer of the fruit of the act must be the same That is the soul has continued from a former into this incarnation and similarly from body to body In other words, the soul is the same As there is no necessity for thinking of the disappearance of this soul at any time from any cause, we conclude that the soul is eternal

Another consideration is slightly artistic not so logically compelling conviction but showing how the belief is supported by all that is refined beautiful and ennobling in life The nobleness of life is pure and high aimed living But the best of our ideals obviously cannot be realised in this life It is inartistic to think enthusiasm

for these ideals is a wasteful whim or fleeting fancy. The aesthetic sense suggests that we carry on our good motives and instincts from birth to birth, till going on from higher to still higher and higher point of view and action we achieve the highest ideal of the Soul.

Mr Uttamchand's doubt: If the soul is eternal it must remember its past incarnation.

(1) Memory is an aspect of knowledge which is a peculiar attribute of the Soul. If all the knowledge is available to the soul it can remember all its own and everyone else's past as well as see into its own and all other's future. But this knowledge is obscured by the karmic matter of passion, sins, sorrows, frailties, and follies of the worldly soul. Our delusion-tossed passion-saturated humanity vibrates day and night ceaselessly in a vicious whirl of ignorance and error. This instead of removing or thinning the knowledge-obscuring veil fixes it and thickens it still more.

(2) We forget most things of our babyhood, childhood, and of boyhood and youth and manhood also in old age. What wonder, if we forget matters of our past lives?

(3) From incarnation to incarnation the soul takes on with it only its sheath of Karmas.

and its magnetic or electric double called the Karmana and Tajasa bodies. Its other body it leaves behind to dissolution. Thus the knowledge relating to this other body of flesh may be submerged in a lower sub-consciousness of the soul. The knowledge of the Karmas of our past lives is seen in us in our particular instincts and attitudes for good or bad kinds of thoughts, feelings and actions in this life.

III The Soul is the Doer of Actions

All living is a continuous series of actions by our body, speech or mind. Who does this action? Who is the responsible agent for these? The possible answer can take three forms: (1) Some one beyond us (2) Our selves; i.e. the body (3) Overselves; i.e. the Soul.

(1) Obviously all our deeds and misdeeds cannot be due to others, human or super-human beings.

(2) The body alone cannot be the doer. Responsibility cannot be attached to it. The analogy of Criminal Law can be extended here. None is guilty unless he has a guilty mind. *Actus non facit reum nisi mens sit rea*. Even a dog in the roadway knows when you

kick him out of sport and when out of vicious anger. Indeed, the point need not be laboured, as everyone feels that the body is merely an instrument to make manifest our conscious volition which constitutes that part of our actions where responsibility lies. Now this volition is a function of our inner intelligence of our faculty of discrimination between right and wrong, good and bad, between what we ought and what we ought not to do. This intelligence, discrimination or consciousness is the Soul.

Mr Uttamchand's doubt: 1. It is Soul's nature to do Karmas, otherwise why it did the first Karma? So it began doing the Karma, has continued to do so and shall go on forever.

This is quite true of the soul embodied in the Karmic matter. This Karmic matter becomes the cause of vibrations in our body, speech and mind. This vibration awakens a sympathetic movement in similarly tuned matter round us, attracts it to flow into us and reinforces the matter with which the soul is already bound. Thus the weaving of the worldly wonder of Karma goes on and the deluded vibrating soul is enmeshed in the net.

of Samsara Thus it is the nature of the embodied soul to do Karmas and to go on doing them for ever Evidently this casts no doubt on the agency of Karmas by the soul

Perhaps the doubt is like this when it is the nature of the soul to do so no responsibility can be attached to it If so the answer is There are good and bad actions certainly Everyone recognises that Discrimination between them is a function of knowledge *i e* of the soul It can know, distinguish, and choose, therefore it is responsible

IV The Soul Enjoys the Fruit of Karmas

The credit or discredit of an act goes to the responsible agent Therefore it follows logically that the soul experiences the effects of the acts which it does

This is obvious also from the every day experience of all In misfortune even a materialist cries 'What have I done to deserve this'

V There is Liberation

This follows from the very idea of an existing soul For soul is found to be with matter or Karmas in our everyday life and observation We have seen under I THE

SOUL IS, that the soul is entirely different from matter. Our idea of pure soul shall be merely an idea, corresponding to no reality if there can be no pure soul, *i e*, one entirely free from the dirt of Karmic matter. This shows that the soul can be pure. That is, there can be Liberation.

As a fact the whole controversy centres round the first proposition. As soon as it is clear that *there is a soul* and these are its qualities, then the rest of the propositions follow easy enough.

Doubt 1 If the means of the Liberation is the undoing of Karmas it is natural that the soul shall never be free from the Karmas.

This is true only of the soul not free from Karmas, *i e* of the soul embodied in Karmic matter. It is the nature of the soul in this mixed condition to do Karmas. Otherwise the *pure soul does no Karmas*. It is absorbed in its own eternal Qualities.

Doubt 2 That which has a beginning must have an end and that which has no beginning has no end. So Karmas from being attached to the soul from ever must remain with it for ever. And if Liberation has a beginning, it must have an end also.

The two universal propositions in the doubt are untenable, *e g* the growth of a moustache has a beginning, but no end necessarily. The Universe seemingly has no beginning, for no authentic date or time of its beginning can be given, and yet all systems of thought and religion predicate some sort of end for it. Anyhow neither Inductive nor Deductive Logic can stand surety for the truth of the two sweeping generalisations upon which the doubt is based.

Yet we can give a little more thought to their particular application here.

The soul's Union with Karmas is without a beginning therefore it has no end." According to Jaina sacred books it is true of some souls the unliberable or Abhavya souls. Such souls will remain embodied in Samsara for ever. They may and will reach up to the end of the Universe, will enjoy all but Omniscience and Omnipotence, but theirs is not to cross into the beyond Universe into Nirvana. This doctrine causes difficulty to many students of Jainism, but really it is not devoid of some logical force. For the Samsara is eternal and must go on. Therefore some souls there must always be in it. Of these some must always

go up to Liberation Others must for ever remain here below, reaching almost Godhood, but never quite attaining it

Liberation has a beginning and an end therefore also, '—Liberation means Perfection i e Perfect knowledge and Perfect Power The Liberated soul can be neither ignorant nor weak Therefore once free it is always free from Karmas

In fine, beginning and an end are not necessarily correlative They do not imply and connote each other There are things which have a beginning and no end, e g our moustache, a woman's breast etc have a beginning but no end Death is no end for the status quo ante is not restored Things which have no beginning but an end may be exemplified by the whiteness of milk, which has no beginning but may be destroyed by pouring a glass of milk in a ton of red colour

Doubt 3 Liberation means giving up desires, but the desire of getting liberation also means non Liberation Therefore there can be no Liberation

It is true Liberation means the cessation of all desires Desire implies imperfection

We wish to have only what we have not got In Perfection the soul has everything Omniscience Omnipotence Omnibeatitude It requires nothing then The desire of Liberation also is left behind sometime before Liberation is gained The desire is up to the 10th Spiritual stage After that in the 11th 12th, 13th and 14th, there is no trace of this desire for Perfection also And Liberation is at the end of the 14th stage (For the 14 stages reference may be made to Jaina Books specially *Gommata Sara Jiva Kanda* and for a very brief account to *Outlines of Jainism* pp 48-52)

VI There is Means of Liberation

Souls can be free Souls have been free as those of Lords Adinath Neminath, Parsvanath and Mahavira and of many others The inner vision, the spiritual experience the enthusiasm of benefiting humanity without any selfish motive of any kind, have been common to them Love and service have been the eyes of these glorious Pilgrims Passionlessness, the preparation and Self realisation, their common goal The words always differed as also the parentage and countries of these Enlightened Souls, but the goal and the path were the same

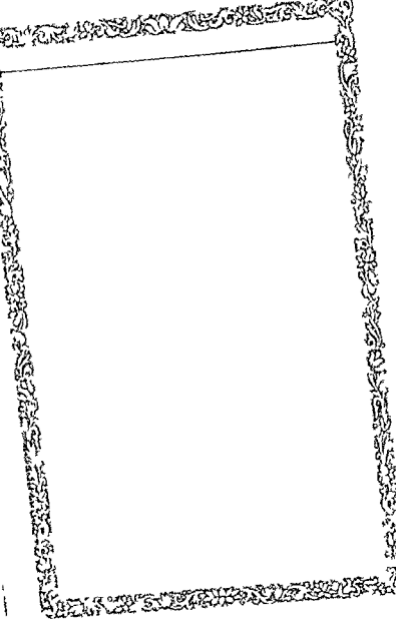
Rituals differed so did also the teachings in their language arrangement, contents and view points. But the mere ritualists as also the upholders of barren knowledge miss the truth. The ritual is merely the external garb. The word of the book is a half revelation of an unrevealable reality. The spirit of all Religions is the same. Sin flows into us through wrong belief, vowlessness, carelessness, passions and the activity of the body, speech and mind. The determination not to hurt any living being, not to lie, not to steal, not to be unchaste, not to be engrossed in worldly objects, to be careful as to our actions, speech and thought, to curb our passions, to sow and nourish the habits of forgiveness, humility, straightforwardness etc., to bear our troubles with fortitude, equanimity and even cheerfulness, this is the obvious mode of counteracting the inflow and bondage of sin.

Right Belief ripening into Right Knowledge, and as given above still further into Right Conduct is the sure and only and eternal means of Liberation.

Finally the means is the goal also. Liberation or self-realisation is attained only when

the holy Trinity of Right Belief Right Knowledge and Right Conduct merges into the Eternal Unity of Self Absorption by Right Belief ripening into Right Knowledge and conduct by Right Knowledge becoming the basis of Right Belief and conduct and by Right conduct becoming the bright gold guarantee of the genuineness and perfection of Right Belief and Right Knowledge

There is nothing peculiar in the above Jain doctrine My Mahomadan brethren insist upon علم و عمل knowledge and conduct, as the signs of (ایمان) true Faith or Belief My Christian friends are famous for their emphasising Faith in Christ as the visible revelation of the Trinity to which all Hope Love and Charity lead Religions and schools of Philosophy are the many maps and charts of the land of Love Right, Beauty Joy, and Truth The path is the same Maps are guides only To reach the end of the journey the soul alone has to gird up its loins and march patiently along with the trident of Right Belief-Knowledge Conduct in hand When it reaches the goal, it finds itself The king returns to his Kingdom and achieves the Infinite Quaternary of Infinite Conation, Infinite Knowledge, Infinite Power, and Infinite Bliss This is Self realisation



ATMA - SIDDHI

(Self-Realisation)

श्री आत्म - सिद्धि

1

Soul-Knowledge is Necessary for Happiness

जे स्वरूप समज्या जिना, पाम्यो दु ख अनत ।

ममजाव्यु ते पद नमु, श्री सद्गुरु भगवत ॥ १ ॥

यत्स्वरूपप्रज्ञाय प्राप्तं दुःखमनन्तकम् ।

तत्पदं ज्ञापितं येन तस्मै सद्गुरवे नमः ॥ १ ॥

I bow to the feet of the Holy True Teacher, the Adored (Jina), who explained the real nature of the Soul without understanding which, I suffered infinite misery

Commentary -It is evident to all thinking minds that the whole Universe falls into the two Categories Living and Non-living. The argument here and hereafter is addressed to all, even to those, who do not believe in the soul because Life and Lifelessness are recognised by all. The most advanced science is peering with persistent and anxiously devoted vision, into the mystery and genesis of life. Even the doubt of Descartes led him to argue I doubt that is I think, therefore I exist. *Cogito, ergo sum*. Thus the existence

only of life, but even of the Ego, the living Soul may be said to be universally acceptable. Indeed, with just a little care and attention it can be easily verified by anyone anywhere. It is this great principle, Life or the Soul which in all ages has claimed and enchanted the deepest and the sublimest feeling, thought and action of mankind. The great Philosopher has summed up the fact in the aphorism *Gnothe seauton* Know Thyself.

This is a far-reaching precept. It embraces the Self and Non self, Soul and the Non soul, the living and the Non living. Its horizon is wide and eternal as the Universe. Omniscience is its scope. Its subject matter includes all the substances with all their infinity of qualities and conditions, of attributes and modifications. Knowledge is Power. Knowledge is diagnosis and cure also. It is the only perennial cure and never failing remedy to the infinite ills of life. All mankind is weltering in the chaos of pain and misery. Wealth, power, beauty, art, religion, caste, creed, politics all fail to fill the heart of men and women. All fail to drive away the ever present and universal misery of Living beings. All the great prophets, reformers

and teachers rose in the world simply to deal with this problem of evil and pain. Knowledge by laying bare before us the very heart of things, the essential nature of substances as they are and persist through changes of qualities and modifications, explains to us the cause and character of this misery. Knowledge at the same time shows us the remedy. So, it is both a guide and a cure. There have been souls, who had this perfect knowledge of the Living and the non-Living. Their lives show us the path which leads us out of the turmoil of worldly sufferings into the path of self culture, self realisation and self absorption.

2

Self-knowledge is Rare

वर्तमान आ कालमा, मोक्षमार्ग बहु लोप ।
विचारवा आत्मार्थिने, भारयो अत्र अगोप्य ॥ २ ॥

वर्तमाने काले प्रायो मोक्षमार्गस्य लुप्तता ।
सोऽत्राऽतो भाष्यते स्पष्टमात्मार्थिना विचारणे ॥ २ ॥

In the present time the path of liberation has mostly disappeared. For the contemplation of seekers after the Soul (i.e. aspirants for self relation) I have spoken of it here expressly.

(i.e. without any secret or mystery) in the form of a dialogue between the True Teacher and the Pupil

Commentary —In the Universe there are infinite Worlds Whatever may be true of the others but on our known Earth in the present time perfect liberation from pain and worldly entanglements is unobtainable by men and women Yet the path is there and must be known Steady and patient tracing of it, however slow brings us surely nearer and nearer to the goal of God hood, self-culture and self-realisation

3

Mere Ritual and Knowledge are both
Inadequate and Illusory

कोई क्रियाजड थई रह्या, शुष्क ज्ञानमा कोई ।
माने मारग मोक्षनो, करुणा उपजे जोई ॥ ३ ॥

केचित् क्रियाजडा जाता केचिद् ज्ञानजडा जना ।
मन्यते मोक्षमार्गं त दृष्ट्वाऽनुष्मते मन ॥ ३ ॥

I feel compassion that some are stuck up in (mere) lifeless ritual (forms only) others in barren knowledge believing (it) to be the path of liberation

Commentary —All religions have a speculative aspect giving their Theology and philosophy and a practical aspect giving their Ethics and ritual. The learned theologians being absorbed in metaphysics and theology of their religion, think that they are on the path of liberation.

The priests and philistines of religion emphasise and scrupulously enforce the commandments of Ethics and Ritual, and think that this ensures progress on the path of freedom. But they are both deluded. Mere knowledge of all the theologies and otherologies of the world can never purify or liberate the soul. Nor can any amount of worship, offerings, devotion, charity merely as such do so. The true path to freedom is marked by the growth of compassion. Loving sympathy with the needs of our fellow beings is essential. Verily, Ruth holds the inmost heart of Truth. A limitless and spontaneous instinctive outflow of love, in the troubles and for the service of our fellow beings is the essential condition and test of all spiritual progress.

4

External Ritual is Insufficient

बाह्यक्रियामा राचता, अतर्भेद न कांइ ।
ज्ञानमार्ग निषेधता, तेह क्रियाजड आहि ॥ ४ ॥

बाह्यक्रियासमासत्ता विवेकनिकृता नरा ।
ज्ञानमार्ग निषेधतस्तेऽत्र क्रियाजडा मता ॥ ४ ॥

Engrossed in external ritual with no inner discrimination, nullifying (by ignoring the full value of) the path of wisdom such indeed are stock-and-stones ritualists (merely)

SELF-KNOWLEDGE IS NECESSARY

5

Barren knowledge is only Lip-deep

वच, मोक्ष छे कल्पना, भाखे वाणीमाहि ।
वचें मोहावेशमा, शुष्कतानी ते आहि ॥ ५ ॥

‘कल्पितौ वच मानौ स्त इति वाग् यम्य केवलम् ।
चरित मोहनापूर्णं तेऽत्र ज्ञानजडा जना ॥ ५ ॥

‘Bondage and liberation are illusory so they speak in words but their life is full of delusion such indeed are the men of barren knowledge.

Commentary From the absolute and purest point of view of reality the soul in its eternal

enjoyment of infinite Conation knowledge power and bliss, is the only truth, and from this viewpoint bondage and liberation from the bondage of Karmas may be said to be an illusion as our Vedantist brethren hold. But we are all in the world, and are all embodied compounds of soul and sin. So long as we are in this imperfect condition our enthusing that bondage and liberation are mere ideas, is dangerous verbiage and our own lives full of delusion and attachment to passions etc etc belie our big bombast.

6

Knowledge and Rites are both Necessary for Liberation

वैराग्यादि सफल तो, जो मह आत्मज्ञान ।

तेमज आत्मज्ञाननी, प्राप्तिदशा निदान ॥ ६ ॥

वैराग्यादि तदाऽद्य च यथात्मज्ञानयोगयुक् ।

तथैव हेतुस्तच्चैव विवेकज्ञानप्राप्तये ॥ ६ ॥

Non-attachment (renunciation, compassion) etc are fruitful only when accompanied by soul knowledge. And otherwise they are the means of attaining self knowledge only.

Commentary -If the external rites are followed by a soul-knower he reaches liberation. Others gain soul knowledge by

these practices of renunciation of the world, retiring into forests preaching the religion of non injury etc , etc

7

Apparent adoption of rites is futile

त्याग, विराग न चित्तमा, थाय न तेने ज्ञान ।

अटके त्याग विरागमा, तो भूले निजमान ॥ ७ ॥

यस्य चित्ते न त्यागादि न हि स ज्ञानवान् भवेत् ।

ये तु त्यागादिससत्ता निजतां विस्मरन्ति ते ॥ ७ ॥

To him (who has) no renunciation, non-attachment (etc) in his heart (there, चित्त) never come self knowledge (If he) stops at (merely external) renunciation, non attachment (etc etc he) forgets his self ideal

Commentary —Unless the man's heart is filled with spontaneous abandonment of sense pleasures and their long and infinite progeny, the innumerable entanglements in the pursuit of worldly success and pleasures, he cannot obtain self knowledge by mere external pursuit of pious life. Here the first half verse relates to true and inner renunciation etc. These are essential to liberation. The last half relates to false or merely external renunciation which is not enough. To be satisfied with this only is foolish and means forgetfulness of the real object of gaining soul knowledge.

8

True Seeker After Soul

ज्या ज्या जे जे योग्य छे, तहा समजवूं तेह ।
त्या त्या ते ते आचरे, आत्मार्थी नन एह ॥ ८ ॥

यद् यत्र घतते योग्य तद् ज्ञेय तत्र योगिन ।
तत् तथैव समाचर्यमेतदा माथिलक्षणम् ॥ ८ ॥

Wherever and whatever is fit (worthy of adoption) he understands it and he also practises it. Such is the person who seeks (or pursues) the soul

Commentary -The wise seeker after soul adopts and practises renunciation non attachment etc etc, wherever it is fit to be practised That is he lays the right degree and kind of emphasis on the external modes of acquiring self knowledge and on the self knowledge itself

Srimat Rajchandra lays stress upon the futility of mere external rites and also of mere barren knowledge (see verse 3 above)

9

True Teacher is Essential

सेवे सद्गुरुचरणने, त्यागी दह निनपव ।
पामे ते परमार्थने, निजपदनो ले लव ॥ ९ ॥

य श्रयेत् सद्गुरो पादान् स्वाग्रहत्यागपूर्वकम् ।
 प्राप्नुयात् परम तस्य जानीयाद् निजता ध्रुवम् ॥ ९ ॥

(He who) giving up his individual theories (whims, delusion, etc) serves the feet of the true Teacher, finds his ideal and attains self-realisation

10

Qualities of the True Teacher

आत्मज्ञान, समदर्शिता, विचरे उदयप्रयोग ।
 अपूर्ववाणी परमश्रुत, सद्गुरुरलक्षण योग्य ॥ १० ॥
 आत्मज्ञानी समानेक्षी उदयाद् गतियोगवान् ।
 अपूर्ववाक्ता सद्ज्ञानी सद्गुरुरेव उच्यते ॥ १० ॥

These are the admirable qualities of the True Teacher knowledge of the soul equanimous feeling (at the contradictory pairs of the world i.e. pain or pleasure censure or praise loss or gain etc etc) worldly life due only to the operation (of past Karmas i.e. not due to any present attachment to or any hatred of good or bad surroundings or circumstances) unique speech (i.e. speech distinguished by sweetness truth inner conviction, beauty and authority) knowledge of the highest scriptures (i.e. all the schools of philosophy)

11

Living True Teacher is Better

प्रत्यक्षमद्गुरु मम नहीं, परोक्ष विनउपकार ।
 एगो लक्ष थया विना, उगे न आत्मविचार ॥ ११ ॥

प्रत्यक्षमद्गुरुतुल्या परानोपहतिन हि ।
 अट्वैताद्य लभ्य नोद्गच्छेदात्मचारणम् ॥ ११ ॥

There is none like the visible (living) true teacher, and like the utility of the Victor (Tirthamkara who is) invisible Without attending to this, self-contemplation does not arise

Commentary —A living teacher however low compared with the Arhant is necessary to guide the seeker after truth Also the word of the Omniscient has its sanctity and efficacy as a guiding, curing and illuminating Precept

12

सद्गुरुना उपदेश वण, समनाय न जिनरूप ।
 समज्या वण उपकार शो? समज्ये जिनस्वरूप ॥ १२ ॥

विना सद्गुरुवाच हि द्वापते न जिनात्मता ।
 ज्ञाने तु सुलभा मैत्राऽज्ञाने उपरति कथम्? ॥ १२ ॥

Without the teaching of the True Teacher, the character of the Victor (Jina) is not stood any good (be done to)

without such understanding ? With (such) understanding (alone, it is possible to comprehend and attain the full and true) character of Victor

13

The word of the Teacher who is not in our midst

आत्मादि अस्तित्वना, जेह निरूपक शास्त्र ।
प्रत्यक्ष सद्गुरु योग नहीं, त्या आधार सुपात्र ॥ १३ ॥

यत्र प्रत्यक्षता नास्ति सद्गुरुतातपादीया ।
सत्पात्रे शरण शास्त्र तत्रात्मादिनिरूपकम् ॥ १३ ॥

The scriptures which deal with (or establish) the existence of the soul etc (*i e* the non soul including matter time, space motion and rest) are the prop of the deserving (*i e* liberable *bhavya* souls, where there is) no nearness of visible true teachers

14

अथवा सद्गुरुए कहा, जे अवगाहन काज ।
ते ते नित्य विचारवां, करी मतातर त्याज ॥ १४ ॥

सद्गुण्याऽथवा प्रोक्त यद् यदात्महिताय तत् ।
नित्य विचायतामन्तस्यक्त्वा पक्ष मतातरम् ॥ १४ ॥

Or, if the true teacher has ordered the reading of such scriptures then the pupil should always contemplate such after giving up the disputations and distinctions of the different schools of thought

15

Self conceit should be given up

रोक जीव स्वच्छ तो, पामे अरुण्य मोक्ष ।
 पाम्या एम अन्त छे, माग्यु तिन निर्दाप ॥ १५ ॥
 र्घात जीव स्वातन्त्र्य प्राप्नुया मुक्तिमेव तु ।
 परमनता सप्राप्ता उक्तमेतज्जिनेन्द्र ॥ १५ ॥

(If) the soul restrains its own whimsical (delusion born) self guidance it certainly attains liberation In the past liberation has been attained thus by infinite souls—this is said by the faultless conqueror

16

प्रत्यक्ष मद्गुरुर्योगी, स्वच्छ ते रोक्षाय ।
 अन्य उपाय कुर्या धर्मा, प्राय उमखो थाय ॥ १६ ॥
 प्रयक्षमद्गुरुर्योगात् स्वातन्त्र्यं रध्यते तदत् ।
 अन्यैस्तु साधनोपायै प्रायो द्विगुणमेव स्यात् ॥ १६ ॥

By the nearness of a visible true teacher, the whimsical self guidance is restrained By adopting other means, it on the contrary, (increases), becomes two fold

17

Right Belief

स्वच्छद, मत आग्रह तनी, वत्ते सद्गुरुलक्ष ।
ममकिन तेने भासियु, कारण गणी प्रत्यक्ष ॥ १७ ॥

वतन सद्गुरुलक्ष्ये त्यक्त्वा स्वातन्त्र्यमात्मन ।
मनाग्रह च, मभ्यत्प्रमुक्तं प्रत्यक्षकारणात् ॥ १७ ॥

After giving up whimsical self guidance and obstinate holding of one's own views, the soul follows, the guidance of the True Teacher Knowing this to be the visible cause (of liberation, the Jina, conqueror) has called it true or Right Belief

18

Passions are Enemies

मानादिकं गतु महा, निजच्छदे न मराय ।
जाता सद्गुरु शरणमा, अल्प प्रयासे जाय ॥ १८ ॥

स्वातन्त्र्यात् हि हन्यन्ते महामानादिशत्रव ।
सद्गुरो शरणे प्राप्ते नाशस्तेषां मुस्ताधन ॥ १८ ॥

The mighty foes, pride etc (i.e. the passions of anger, pride deceit and greed attachment and hatred of the non self) are not destroyed by whimsical self guidance By going under the protection of the True Teacher, they go away with slight effort

19

The Greatness of Reverence

जे सदगुरुपदेशधी, पाभ्यो ऋवलनान ।
गुरु रक्षा छदस्य पण, विनय करे भगवान् ॥ १९ ॥

यत्सद्गुरुपदेशे य प्रापद् ज्ञानमपश्चिमम् ।
छाद्मस्थेऽपि गुरोस्तस्य वैयादृत्य करोति न ॥ १९ ॥

He who, by the preaching of the True Teacher attained perfect knowledge did reverence to the Teacher, although He became the adored omniscient and the Teacher did not attain God-hood

Commentary — Compare Jesus taking his baptism from John the Baptist and doing reverence to him Compare also Rama and Krishna and other divine incarnations reverencing their Gurus who were always less than God

20

एवो मार्ग विनयतणो, भार्यो श्रीर्वीतराग ।
मूल हेतु ए मार्गनो, समजे कोइ सुभाग्य ॥ २० ॥

विनयम्येदृशो मार्गो भाषित धीनिनेश्वरै ।
एत-मार्गम्य मूल तु षष्ठिज्जानाति भाग्यवान् ॥ २० ॥

The holy non-attached (conqueror) has described thus the path of Reverence The root cause of this path, only some fortunate souls understand

21

An Untrue Teacher

असद्गुरु ए विनयनो, लाभ लह जो काइ ।
 महामोहनीयकर्मथी, बुडे भरजल माहि ॥ २१ ॥
 ययमद्गु रेनम्य किञ्चित्लाभ लभेत तु ।
 महामोहवशान्मज्जेद् भवात्प्रभोधौ भयन्ते ॥ २१ ॥

The untrue Teacher appropriating this reverence for his good is bound by (the fetters of) an intense deluding Karma, and falls into the water or ocean, of Mundane existence

Commentary —Such practice involves the passions of deceit and vanity, pride The proud teacher misleads the pupil Therefore it is doubly harmful It injures the teacher and the pupil both The passions are the most dangerous forms of delusion

22

A Bigot

होय मुमुक्षु जीव ते, समजे एह विचार ।
 होय मतार्थी जीव ते, अस्तो ले निर्धार ॥ २२ ॥

मुमुक्षुयदि जीय स्याज्जानातीमा विराट्पत्नम् ।
 मनार्थी यदि जीय स्याज्जानीयाद् विपरीतनाम् ॥ २२ ॥

The soul seeking Liberation understands this (path of Reverence and faith). The bigotted soul seeking its own whims (and hence delusion) certainly makes a perverse use of it.

23

Characteristics of a Bigot

द्वेष मतार्था तेहन, थाय न ध्यातमलक्ष ।
 तेह मतार्थी लक्षयो, अर्हा कट्या निर्देह ॥ २३ ॥

मतार्थी पुस्तो य स्यात्प्रतमावेर्षा स मनश्च ।
 तस्याऽत्र लक्षणं प्राक् पणदोगविर्गिन्यम् ॥ २३ ॥

He who is a bigot (or fanatic) has no inclination to soul (knowledge). Of such bigots, here I describe the characteristics impartially.

24

A Bigot worships plausible True Teachers

बाह्यत्याग पणं वान नहीं, ते मानुं गुं नन्द ।
 अथवा निनवुलधर्मना, ते गुस्ता इ मनन् ॥ २४ ॥

मानहीनं गुं नत्य, बाह्यात्यागमात्नम् ।
 मयेन, वा ममत्त्वं नै बुलधर्मनां नाम् ॥ २४ ॥

He takes for a True Teacher one who has the external of renunciation, but has no knowledge (of the self) or has deluded affection in the teacher of his own birth religion

25

A Bigot confounds Truth with mere glories of Tirthankars, Founders of religion

जे जिनदेहप्रमाणने, समनमरणादि मिद्धि ।
वर्षन समजे जिननु, रोकि रहे निज बुद्धि ॥ २५ ॥

जिनस्य ऋद्धिं दहादिमान च जिनरणतम् ।
मनुते स्वीयबुद्धिं यस्तत्रचाऽभिनिविशते ॥ २५ ॥

He understands the Jina (conqueror) to be the description of the size etc of the body of the Jina (conqueror) or the Hall of the Audience (Samavasarana) etc and confines his intelligence (to these external manifestations of the real Self realisation - the conqueror)

26

A Bigot is

प्रत्यक्ष सद्गुरुयोगमा,
गुरुने दृढ करे,

॥ २६ ॥

प्रयत्नसद्गुरोयोगे कुर्याद् दृष्टिविमुखताम् ।
योऽसद्गुर एवाकुर्याद्विजमानाय मुख्यत ॥ २६ ॥

Even in the presence of the visible True Teacher he takes a perverse view and follows the untrue teacher with determination chiefly to gratify his own vanity

27

A Bigot takes merely Scriptures for Truth

देवादि गति भगमा, जे समजे श्रुतज्ञान ।
माने निनमतवेपनो आग्रह मुक्तिनिदान ॥ २७ ॥
देवादिगतिमहेषु जानीयाच्चतश्चानताम् ।
मयते निजवेप यो मुक्तिप्रागस्य कारणम् ॥ २७ ॥

He takes the teachings as to celestial etc , (hellish) conditions of existence for scriptural knowledge, of the soul or takes the forms of his own religion (or caste) as the cause of liberation

28

A Bigot takes Vows, but is yet attached to the World

लघु स्वरूप न वृत्तिनु, ग्रह व्रत थमिमान ।
ग्रहे नहीं परमार्थने, लेवा लौकिक मान ॥ २८ ॥

He takes for a True Teacher one who has the external of renunciation, but has no knowledge (of the self), or has deluded affection in the teacher of his own birth religion

25

A Bigot confounds Truth with mere glories of Tirthankars, Founders of religion

जे जिनदेहप्रमाणने, समवसरणादि सिद्धि ।
वर्णन समजे जिननु, रोकि रहे निज बुद्धि ॥ २५ ॥

जिनस्य ऋद्धि देहादिमान च जिनवर्णनम् ।
मनुते, स्वीयबुद्धिं यस्तत्रैवाऽभिनिविशते ॥ २५ ॥

He understands the Jina (conqueror) to be the description of the size etc, of the body of the Jina (conqueror), or the Hall of the Audience (Samavasarana) etc and confines his intelligence (to these external manifestations of the real Self realisation of the conqueror)

26

A Bigot is Perverse

प्रत्यक्ष सद्गुरुयोगमा, बर्ते दृष्टि विमुख ।
असद्गुरुने दृढ करे, निजमानार्थे मुख्य ॥ २६ ॥

प्रत्यक्षमद्गुरोर्योगे पुयाद् दृष्टिमुपयताम् ।
योऽसद्गुरु ददावुपाधिजमानाय सुष्यत ॥ २६ ॥

Even in the presence of the visible True Teacher, he takes a perverse view, and follows the untrue teacher with determination chiefly to gratify his own vanity

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देवादिगतिभङ्गेषु जानीयान्छतज्ञानताम् ।
मन्यते निजरोप यो मुक्तिमागस्य कारणम् ॥ २७ ॥

He takes the teachings as to celestial etc , (hellish) conditions of existence for scriptural knowledge, of the soul or takes the forms of his own religion (or caste) as the cause of liberation

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लघु स्वरूप न वृत्तिनु, ब्रह्म व्रत अभिमान ।
ग्रहे नहीं परमार्थने, लेवा लौकिक मान ॥ २८ ॥

अप्राप्ते लक्षणे वृत्तेऽवृत्तिमत्त्वाभिमानिता ।
परमार्थं न विदेद् यो लोफपूजाथमात्मन ॥ २८ ॥

He does not understand the true character of the path (of renunciation and vows, but takes on himself the pride of vows, or does not adopt the) path of soul *i e* the highest ideal (for fear of) losing his worldly (position or pride)

29

A Bigot has the Pride of Knowledge

अथवा निश्चयनय ग्रहे मात्र शब्दनी माय ।
लोपे सद्व्यग्रहारने, साधनरहित थाय ॥ २९ ॥
य शुष्क शब्दमात्रेण मयेत निश्चय नयम् ।
सद्-यवहारमालुभ्येद् गच्छत्य हेतुहीनताम् ॥ २९ ॥

Or adopts the real (metaphysical) point of view up to the extent of mere lip-adoption negatives the true (mode of) life (as given by a true Teacher in true books etc) and is without (*i e* neglects the true and sufficient) means (of liberation)

30

His Companions also Suffer

ज्ञानदशा पामे नहीं, साधनदशा न राइ ।
पामे तेनो सग जे, ते बुडे भगमाहि ॥ ३० ॥
ज्ञानावस्था न य प्राप्तस्तथा साधनसदृशाम् ।
कुषाणस्तेन सग ना हृडेत् न सारस्मागरे ॥ ३० ॥

(Such a soul) does not gain the stage of knowledge, nor the stage of (practising) any means (of liberation e g vows true renunciation etc) Those who find the company of such they also flounder in the ocean of mundane existence

31

Bigots are Unliberable

ए पण जीव मतार्थमा, निजमानादि काज ।
 पामे नही परमार्थने, अनग्रधिसारीमा ज ॥ ३१ ॥
 मतार्थी जीव पणऽपि स्व्यायमानादिहेतुना ।
 प्रामुखाश्च पर तत्तमनधिकारिकोटिग ॥ ३१ ॥

These souls are bigoted, and are for their own vanity etc These cannot attain the highest Ideal They are among (the Unliberable those who) have no right to liberation

32

A Bigot is Unfortunate

नही कषाय उपशातता, नहीं अतंत्राग्य ।
 सरलपणु न मध्यस्थता, ए मतार्थीदुर्भाग्य ॥ ३२ ॥
 कषायोपशमा नैव नात्तरिकिमत् तथा ।
 सरलन्व न माध्यस्थ्य तद् दौभाग्य मतार्थिन ॥ ३२ ॥

There is no suppression of passions, nor internal non attachment nor openness and frankness (in his inner being), such a bigot (is)

unfortunate (For he can have no right belief) and consequently no self-knowledge and liberation

33

Qualities of Aspirants to Self-Realisation

लक्षणं क्वा मत्तार्थीना, मत्तार्थे जास काज ।
 हवे कद्दु आत्तार्थीना, आत्त-अर्थे सुखमाज ॥ ३३ ॥
 मत्तार्थीलक्षणं प्रोक्तं मत्तार्थत्यागहेतवे ।
 आत्तार्थीलक्षणं वक्ष्येऽधुनाऽऽत्तसुखहेतवे ॥ ३३ ॥

Thus I have described the qualities of bigots for the purpose of removing bigotry (from thinkers) Now I describe the qualities of a soul seeker, (aspirant to self realisation) for the purpose of (the attainment of the ideal) bliss of the soul

34

True Saints

आत्तज्ञानं त्वा मुनिपणु, ते साचा गुरु होय ।
 बाकी कुलगुरु कल्पना, आत्तार्थी नहि जोय ॥ ३४ ॥
 आत्तज्ञानं भवेद् यत्र तत्रैव गुरुता क्ता ।
 कुलगुरो कल्पना ह्यन्या एवमात्तार्थिमान् ना ॥ ३४ ॥

(True asceticism or) sainthood is there where there (is) Soul Knowledge They (saints) are true Teacher Else (it is) delusion (to revere) the teachers of one's own family (merely as such) The persons (who are) soul seekers know this

35

The Living Teacher is a Blessing

प्रत्यक्ष मद्गुरु प्राप्तिनो, गच्छे परम उपकार ।
 नखे योग एवन्वधी, वरं आनाधार ॥ ३५ ॥

प्रत्यक्षमद्गुरुप्राप्तेर्विदुषति पराम् ।
 योगत्रिणेन एवन्वाद् वर्तनाऽऽभापरो गुरो ॥ ३५ ॥

(The soul seeker) reckons the attainment of a (living) visible True Teacher as a great blessing and acts on his precept with the united activity of the three vibrations (energies of mind, speech, and body)

36

The Ideal Path is Eternal

एक होय त्रण कालमा, परमार्थनो पथ ।
 प्रेर ते परमार्थने, ते व्यवहार समत ॥ ३६ ॥

त्रिषु कालेषु एक स्यात् परमार्थपथो ध्रुवम् ।
 प्ररयेत् प्राणो व्यवहार श्रामत ॥ ३६ ॥

One (and the same) is the path of the highest Ideal in the three ages (Past Present and Future) That life (alone) by which the Highest Ideal is obtained, is worthy

37

True Teacher should be Sought

एवम निचारी अतरे, शोधे सद्गुरुयोग ।
काम एक आत्मार्थनु, गीजो नहीं मन रोग ॥ ३७ ॥

अतरेय समालोच्य शोधयेत् सद्गुरोर्युजिम् ।
कायमात्मार्थमेक तद् नापरा मानसी रुजा ॥ ३७ ॥

Thinking thus in the mind, the proximity of a True Teacher should be acquired (or sought) The mind should have no disease (craving) other than the desire of soul-search (or soul ideal) only

Commentary —In the 10th spiritual stage the saint has no passion except the slight desire of attaining liberation

38

Soul-Ideal

कषायनी उपशान्ता, मात्र मोक्षप्रमिलाप ।
भवे खेद, प्राणीदया, त्या आत्मार्थनिवास ॥ ३८ ॥

Where this condition is attained, the wise teaching of the True Teacher is palatable From this wise teaching there arises bliss-giving right thinking

41

Self Knowledge Follows Right-Thinking

ज्यां प्रगटे सुविचारणा, त्या प्रगटे निवृत्तान ।

जे ज्ञाने क्षय मोह थड, पामे पद निर्वाण ॥ ४१ ॥

सद्धिचारो भवेद् यत्र तत्राऽऽत्मत्वप्रकाशनम् ।

तेन मोहं क्षयं गीत्या प्राप्नुयाद्विमुक्तिपदम् ॥ ४१ ॥

There where right thinking is manifested there self knowledge is manifested By this knowledge delusion being destroyed the man attains the status of liberation

42

Right-Thinking is given here in Six Parts

उपजे ते सुविचारणा, मोक्षमार्गं समजाय ।

गुरु-शिष्यमयादधी, भावु पदपद आहि ॥ ४२ ॥

उद्भवेत् सद्धिचारो ये सुज्ञानं मुक्तिधमञ्च ।

तानि ऋषे पदानि पद सद्यादे गुरु शिष्ययो ॥ ४२ ॥

By the rise of which right thinking the path to liberation is understood—that I tell you in six parts in the form of a dialogue between the Teacher and the Pupil

43

The Argument of the book

‘आत्मा छे,’ ति नित्य छे’ छि कर्ता निजरुम’ ।
 ‘छे भोक्ता,’ गली ‘भोक्ष छे’ ‘भोजनउपाय सुधर्म’ ॥ ४३ ॥
 जीरोऽस्ति स च नित्योऽस्ति कर्ताऽस्ति निरकर्मण ।
 भोक्तस्ति च पुनमुक्तिर्मुक्त्युपाय सुदशनम् ॥ ४३ ॥

(1) The soul is (2) It is eternal (3) It is the doer of its own actions (4) It is the enjoyer (of the fruits of these actions) (5) There is Liberation and (6) There is the means of Liberation, True Religion

Commentary — This verse gives the entire argument of the book. In its way it gives the entire fundamental position of Jainism. Thus in the first century B. C. Sri Kunda Kundacharya in his *Panchastikaya Gatha* 129 wrote —

जाणन्ति पस्मदि स च इच्छादि सुखस रिमेदि दुःखादो ।
 बुधदि हिदमहिद वा भुजन्ति जिवो फल तेसि ॥ १२९ ॥

The soul knows and sees all, desires happiness, is afraid of pain, does good or bad actions, and enjoys the fruits of them.

Then about one millennium later Sri Nemi Chandra Siddanta Chakravarti in his *Dravya Samgraha Gatha* 2 said —

जीवो उवन्नोगमन्नो अमुत्ति कत्ता सत्तेहपरिमाणो ।
भोत्ता मसारत्थो सिद्धो सो विस्ससोद्दुग्गई ॥ २ ॥

It lives has conscious attentiveness, is immaterial, *doer* co extensive with its body, *enjoyer* fixed in *mundane existence* liberated and with a natural upward vertical motion (in its pure state)

Srimat Rajchandra carried on the great tradition right to the end of the 19th century I have italicised five points in Sri Nemi Chandra's verse which cover the six points of Srimat Rajchandra

SRI NEMICHANDRA'S SRIMAT RAJCHANDRA'S

- | | | | | |
|---|---|----------|----------------------------------|-------------------------|
| 1 | It lives | includes | 1 | Existence of the soul, |
| | | | 2 | Its Eternity |
| 2 | Is doer | | 3 | Its being the doer, and |
| 3 | Enjoyer | | 4 | Enjoyer of Karmas |
| 4 | In mundane exist-
ence in which alone
it needs and follows
the way to libera-
tion, i e, right
conduct | 5 | Capable of gaining
liberation | |
| 5 | Liberation includes | 6 | Means of liberation | |

I The Soul

45

The Pupil Doubts the Existence of the Soul

नधी दृष्टिमा आगतो, नधी जणातु रूप ।
 नीजो पण अनुभन नही, तेथी न जीव स्वरूप ॥ ४५ ॥
 अदृश्यत्वाद्गुरुपित्वाजीवो नास्त्येय मेदभाक् ।
 अनुभूतेरगम्यत्वान्नुशङ्कत्येव केवलम् ॥ ४५ ॥

It can not be seen It has no form,
 there is no other similar way of experiencing
 it Therefore there is no Soul

46

अथवा देह ज आतमा, अथवा इन्द्रिय प्राण ।
 मिथ्या जूदो माननो, नही जूदु एधाण ॥ ४६ ॥
 देह एव वा जीवोऽस्ति प्राणरूपोऽथवा स च ।
 इन्द्रियात्मा तथा मन्यो नैव मिथो हलक्षण ॥ ४६ ॥

Either the Soul is body itself or it is only
 the senses and vitalities Therefore it is wrong
 to take it as separate (from the body), the
 senses vitalities and respirations for there
 is no sign of its being so separate

Commentary — See my The living and
 the non living substances in the *Jaina*
Gazette, Vol XV No 4 for October 1919

47

गली जो आत्मा होय तो, जणाय ते नहीं केम ? ।
 जणाय जो ते होय तो, घट पट आदि नेम ॥ ४७ ॥
 यच्चि म्याद् मेत्त्वान जीमोऽनुभूयेत् कथं न हि ? ।
 यदस्ति मन्त्र तन् तु ज्ञायत कच-काचयन् ॥ ४७ ॥

And if there is the Soul why is it not knowable ? If it is knowable, it is as pot clothes etc are

48

माटे छे नहीं आत्मा, मिथ्या मोचउपाय ।
 ए अतश्चातणो, समजावो सदुपाय ॥ ४८ ॥
 अरेऽतो नैत्र आत्माऽस्ति नता मुक्तिप्रथा वृथा ।
 णनामाभ्यन्तरी रेकामुत्कीलय प्रभो ! प्रभो ! ॥ ४८ ॥

Therefore the soul is not the means of liberation is illusion Tell me the effective means of explaining away this doubt in my mind

49

The True Teacher's Reply

भास्यो देहाध्यामथी, आत्मा देहसमान ।
 पण ते बन्ने भिन्न छे, प्रगटलक्षणो मान ॥ ४९ ॥
 अध्यासाद् भासिता देह-देहिनो समता, त सा ।
 तयोऽयो सुभिन्नत्वान्तरा प्रगटैरहो ॥ ४९ ॥

From the false identification (of the Soul) with the body, the soul appeared (to thee) like the body But (really) the two are separate (for their) real characteristics are (evidently distinct)

50

भास्यो देहाध्यासधी, आत्मा देहसमान ।

पण ते बन्ने भिन्न छ, जेम अमि ने म्यान ॥ ५० ॥

अध्यासाद् भासिता देह-देहिनो समता, न सा ।

तयोद्वयो मुमिन्नत्वादमिकोशायते धुग्म् ॥ ५० ॥

From the gross bondage (of the Soul) by the body the Soul appeared (to thee) like the body But (really) the two are separate, as the sword and its sheath

51

जे द्रष्टा छे दृष्टिनो, जे जाण्णे छे रूप ।

अवाध्य अनुभन जे रहे, ते छे जीवस्वरूप ॥ ५१ ॥

दृष्टेद्रष्टास्ति यो वेत्ति, रूप सवप्रकारगम् ।

भात्यऽगध्याऽनुभूतिर्या साऽस्ति जीवस्वरूपिका ॥ ५१ ॥

That which is the seer of the sight and the knower of form (and of similar immediate or mediate experiences in that) whatever remains of (direct) indisputable experience that is the sign of the soul

Commentary — With reference to the doubt raised, in verse 45, the eye sees, but the real seer is the soul behind the eye and the mind knows the form etc but behind that is the soul (the real knower again) These experiences by the senses and the mind depend on outside objects and also upon the intelligence or the attentive consciousness inside But whatever is independent of all these and remains the innermost and most direct experience is the feeling of itself by the Soul is the Soul

52

छे इन्द्रिय प्रत्येरुने, निच निज विषयनु ज्ञान ।
पाच इन्द्रिना विषयनु, पण आत्माने भान ॥ ५२ ॥
स्वस्वविषये सज्ञान प्रतीन्द्रिय विभाति भो ।
पर तु तेषा सर्वेषां जागति मानमात्मनि ॥ ५२ ॥

Each several sense has its own subject matter of knowledge But the soul has knowledge of the subject matter of all the five senses

53

देह न जाणे तेहने, जाणे न इद्रि प्राण ।
आत्मानी सत्तारडे, तेह प्ररते जाण ॥ ५३ ॥
न तद् जानाति देहोऽथ नैव प्राणो न चेन्द्रियम् ।
सतया देहिनो देहे तप्रवृत्तिं निरोध रे ॥ ५३ ॥

The body does not know it nor do the senses and the vitalities know it Know these to (have their being or to) function with the power of the Soul (itself)

Commentary — Compare Jaina Philosophy and the process of the sensitive knowledge

See my article on *Jaina Psychology* in the *Jaina Svetambar Conference Herald* for 1917

54

सर्वे अवस्थाने विपे, न्यारो सदा जणाय ।

प्रगटरूप चैतन्यमय, ए एधाण सदाय ॥ ५४ ॥

योऽवस्थासु समस्तासु ध्यायते मेदमाप् सदा ।

चेतनतामय स्पष्ट स श्यात्मा नायलक्षण ॥ ५४ ॥

Through all states (the Soul is) always known as separate It manifests itself as full of consciousness and this is its permanent characteristic

घट, पट आदि

जाणनार ते

त न जा

Thou knowest the pots, clothes etc and therefore thou believest in their existence But thou dost not believe in the knower of them What can one say of such knowledge?

Commentary—Here Srimat Rajchandra touches the line of argument of Rene Descartes in establishing the existence of the soul in his famous Cogito, ergo, sum which is for ever a classic and most irrefutable mode of proving the knower the Ego the Soul

56

परम बुद्धि कृश देहमा, स्थूल देह मति अल्प ।
 देह होय जो यातमा, घटे न आम किन्त्य ॥ ५६ ॥
 रशे देहे घना बुद्धिरघना स्थूलप्रिदे ।
 म्याद् देहा यदि आत्मैव नैव तु घटना भवेत् ॥ ५६ ॥

(We see) Supreme enlightenment in a slight body and small intelligence in a big heavy body If the body is the soul, then this difference cannot arise

57

जड चेतननो मित्र छे, केवल प्रगट स्वभाव ।
 एकपणु पामे नहीं, उणे काल द्वयभाव ॥ ५७ ॥
 केवल मित्र एवाऽस्ति स्वभावो जड-जीवयो ।
 कदापि न तयोरैक्य द्वैत कालत्रिने तयो ॥ ५७ ॥

The nature of lifeless and conscious (or living Soul) is obviously entirely different They never become one In all the three ages (they remain as) two (different substances)

58

आत्मानी शक्ता कर, आत्मा पोते आप ।
शक्तानो करनार ते, अचरज एह अमाप ॥ ५८ ॥

आत्मान शङ्कते आत्मा स्वयमज्ञानतो ध्रुवम् ।
य शङ्कते स ये आत्मा म्येनाऽहो! स्वयिशङ्कनम् ॥ ५८ ॥

The Soul itself doubts the Soul It is the doubter of itself It is a matter of surprise beyond measure

II —THE SOUL IS ETERNAL

The Pupil's Doubt

59

आत्माना अस्तित्वना, आपे कक्षा प्रकार ।
समय तेनो धाय छे, अंतर कर्ये विचार ॥ ५९ ॥

शिष्ये भगवता प्रोक्ता आत्माऽस्तित्वम्य युक्तय ।
तत सभयन तस्य ज्ञायतेऽनर्घिचारणात् ॥ ५९ ॥

According to your saying as to the existence of the Soul by contemplating upon it in the mind it is possible (that the Soul is)

60

वीनी शका धाय त्यां, आत्मा नही अविनाश ।
दहयोगयी उपने, देहियोग नाश ॥ ६० ॥

नधाऽपि नत्र श्रुताऽऽत्मा नश्यत नाऽविनश्यत ।
दहमयोगनमाऽस्ति देहनाश्यात् नु नाशमात्र ॥ ६० ॥

Now arises the second doubt that the Soul is not indestructible. It is born with the union of the body (and) it is destroyed with the separation from the body

61

अथवा वस्तु क्षणिक छे, चरो चणे पलटाय ।
ए अनुमरयी पण नही, आत्मा नि य जणाय ॥ ६१ ॥

अथवा क्षणिक वस्तु परिणामी प्रतिक्षणम् ।
तदनुभवगययाऽऽत्मा नित्योऽनुभूयते ॥ ६१ ॥

Or, the substance is transient (as it is seen) changing every instant. From this experience also, the soul is not known to be eternal

62

The True Teacher's Reply

देह मात्र सयोग छे, वली जड, रूपी, दृश्य ।
चेतनना उत्पत्ति लय, कोना अनुभव वरय ?

देहमात्रं तु सयोगी दृश्यं रूपी जडं घनम् ।
जीवोत्पत्तिं लयाद्यत्र नीतौ केनाऽनुभूतिताम् ? ॥ ६२ ॥

The body is merely a concourse of atoms, lifeless with form (i.e., material) visible (Then) upon whose experience (or observation) do the generation and destruction of consciousness depend ?

Commentary —How and who knows that consciousness is generated or destroyed by the body ? i.e. it is this knower who is the soul

63

जेना अनुभव वरय ए, उत्पन्न, लयानु ज्ञान ।
ते तेथी जूदारिना, थाय न केमें भान ॥ ६३ ॥
उत्पत्तिं ज्यवोधौ तु यस्यानुभववर्तिनी ।
स ततो भिन्न एव स्यान्नान्यथा बोधन तयो ॥ ६३ ॥

Upon whom the experience or the observation of the rise and the destruction (of the body) depends? Without maintaining the separation of that (soul from the body) there can be no knowledge by any means (what soever)

Commentary —Suppose that the soul is born and dies with the body. Then who knows that the body is dead or the soul is being born out of it ?

To me it seems that *self-consciousness* is emphasised here. We are conscious of all outside matters. But in addition to this we know that we are so conscious. It is this feeling of *our* knowing something about others and ourselves which proves the existence of ourselves. The body must obviously be separate from this for the body never knows the soul; it is the soul which knows the body. In other words the body is only the known never the knower but the soul is always the knower and sometimes by reflecting upon itself, the known also.

64

जे मयोगो देखिये, ते ते अनुभवदरय ।
 उपजे नहीं सयोगी, आत्मा निन्य प्रत्यक्ष ॥ ६४ ॥
 इदयन्ते ये नु सयोगा धायते ते सदा मना ।
 नात्मा संयोगज यो न किं त्वात्मा शाश्वत स्फुटम् ॥ ६५ ॥

Whatever unions (and resultants of unions) are observed they are visible to the experiencer, the (soul). (The soul in the body is) not (observed) to arise from the *Union* (of the elements of the body, therefore) evidently the soul (is) eternal.

65

जडथी चेतन उपजे, चेतनथी जड थाय ।

एवो अनुमन कोडने, क्यारे कदी न थाय ॥ ६५ ॥

जडादुत्पद्यते जीरो जीवादुत्पद्यते जडम् ।

एवाऽनुभूति कस्यापि कदापि कत्रापि नैव रे ! ॥ ६५ ॥

Consciousness arises from matter, or matter from consciousness Such experience has never been possible to any one

66

कोइ मयोगोथी नहीं, जेनी उत्पत्ति थाय ।

नाश न तेनो कोडमा, तेथी 'नित्य' सदाय ॥ ६६ ॥

यम्योत्पत्तिस्तु केभ्याऽपि सयोगेभ्यो न जायते ।

न नाश सभवेत् तस्य जीरो-तो ध्रुवति ध्रुवम् ॥ ६६ ॥

That the rise of which is not from any kind of union its destruction also cannot be from any cause It is therefore always eternal

67

क्रोधादि तरतम्यता, मर्षादिकनी मांय ।

पूर्वनन्मसस्कार ते, जीवनित्यता त्याय ॥ ६७ ॥

क्राधादितारुण्य यत् सप मिहादिज तुषु ।

पूवजन्मजसस्कारत् तत् ततो जीवनित्यता ॥ ६७ ॥

In snakes etc passions (like) anger etc are more or less observed This is due to the (tendencies acquired by their) actions and lives in the past incarnation Thus also the eternity of Soul (is proved)

68

आत्मा द्रव्ये निःशब्दं, पर्याये पल्लवाय ।
बालादि वयं वृद्धयः, ज्ञान एव न थाय ॥ ६८ ॥

आत्माऽस्ति द्रव्यतो निःशब्दं पर्याये पञ्चामभात् ।
बालादिययसा ज्ञान यस्मान्नेकस्य जायते ॥ ६८ ॥

As a substance the soul is eternal, its modifications change Through boyhood, youth old age etc the man has the knowledge of being the same one person

Commentary —Here the nature of substance is given A substance is a collection of Attributes and Modifications It exists and remains the same throughout all its modifications which change

69

अथवा ज्ञान क्षणिकं, जे जाणी रदनार ।
वदनारो ते क्षणिक नहीं, कर अनुभव निधार ॥ ६९ ॥

क्षणिक यन्विति तात्त्वा य क्षणिक यन्नेदहो ।
न यत्ता क्षणिको नाऽस्ति तदनुभवनिश्चिनम् ॥ ६९ ॥

Or if the speaker knows that knowledge is of transient objects such speaker is not transient, (for the sayer must be continuous *i e*, the same to predicate transitoriness of the preceding instant) Ascertain (this) by experience (or observation)

70

क्यारे कोइ वस्तुनो, केवल होय न नाश ।

चेतन पामे नाश तो, केमा भले तपास ॥ ७० ॥

कदापि कस्यचिन्नाशो वस्तुनो नैव केवलम् ।

चेतना नश्यति चेत् तु विरूप म्याद् गवेपय ॥७०॥

Never any substance is entirely destroyed (*i e* it can be traced through its several conditions, *e g* gold in a bangle through a ring or a chain or a necklace) if consciousness is destroyed find in what it is transmuted

III —THE SOUL IS THE DOER OF KARMAS

The Pupil's doubt

71

कर्ता जीव न कर्मनो, कर्मज कर्ता कर्म ।

अथवा सहज स्वभाव का, कर्म जीवनो धर्म ॥ ७१ ॥

आत्मा नो कर्मण कर्ता कर्मकर्ताऽस्ति कर्म वै ।

या सहज स्वभाव स्यात् कर्मणो जीवधमता ॥ ७१ ॥

The soul is not the doer of Karmas
Karmas do Karmas or else the doing of
Karmas is the nature of soul (*i e*, the soul
can never be rid of Karmas and there is
no Liberation)

72

आत्मा सदा असंग ने, करे प्रकृति बंध ।
अथवा इक्षर प्रेरणा, तेथी जीव अथवा ॥ ७२ ॥
स्यादसंग सदा जीवो यत्रो वा प्राणना भवेत् ।
वेस्वप्रेरणा तत्र तना जीवो न यत्रक ॥ ७२ ॥

The soul being always separate (from
Karmas) matter binds (Karmas to it) or
God instigates (it to bind Karmas) and
therefore the soul is unbound (for the bondage
is not his but due to the desire of God)

73

माट मोच-उपायनो, कोड न हतु जणाय ।
कर्मतणु कर्तापणु, का नही, का नहीं जाय ॥ ७३ ॥
तत केनाऽपि हेतुना मोक्षोपाया न स्यात्
जीवे कर्मविधातृत्व नाम्न्यस्ति चेन्न ॥ ७३ ॥

Thus meseems there is no
means of Liberation How
possibility of Karmas do
(then) ?

The True Teacher's Reply

74

होय न चेतन प्रेरणा, कोण ग्रहे तो कर्म ?
जडस्वभाव नहीं प्रेरणा, जुओ निचारी घर्म ॥ ७४ ॥
चेतनप्रेरणा न स्यादादद्यात् कर्म क खलु ?
प्रेरणा जडजा नाऽस्ति वस्तुधर्मो विचायताम् ॥ ७४ ॥

If consciousness is not active who cognises Karmas ? Conscious activity is not the nature of matter See and think of the nature (of things as they are)

75

जो चेतन करतु नथी, थता नथी तो कर्म ।
तेथी सहज स्वभाव नहीं, तेम ज नहीं जीवधर्म ॥ ७५ ॥
यदि जीवविद्या न स्यात् समग्रहो नैव कर्मण ।
अतो न सहजो भावो नैव चा जीवधर्मता ॥ ७५ ॥

If consciousness does not do them, the Karmas would not be So it is not the natural characteristic of (Karmas to do Karmas) nor is it the nature of the Soul

Commentary —The question of Karmas is not very difficult, if we remember the dual character of our personality The existence of the Soul has been established above The

Soul in its pure form of Omniscient consciousness which is obviously higher than Individual Social, Patriotic, Humanitarian and even Cosmic Consciousness is not visible. The Jaina saints—Arhats or the adored ones were Omnisciently conscious and visible also. But they are not on our sinful earth now. Thus the soul exists, but we do not see it in its pure or even all but pure form. We see it in combination with matter, with Karmas. Sri Kunda Kundacharya teaches us—

जीयति कर्म संयुक्ता ।

(See *Panchastikaya Gatha*, 27)

Jiva is combined with Karmas (matter)

It is this soul mixed with Karmas from eternity, that does the Karmas and enjoys their fruits. Otherwise the pure Soul is pure consciousness, Bliss Power the doer of its own infinite self modifications and the enjoyer of its own infinite self bliss. (See *Dravya Samgraha Gathas* 6, 7, 8)

The ignorant doubt of the pupil really touches the higher Truth of the absolute character of the pure Soul (Siddha) where it does no Karmas. But in its embodied mundane condition it is the soul only who does the Karmas is responsible for them.

and experiences the good or bad results of them Thus, the pure soul alone does no Karmas, it does them only if combined with Karmic matter in its embodied, mundane condition Nor does matter do Karmas except in so far as it becomes the essential means or necessary auxiliary cause (Nimitta Karana) of Karmas being done by the soul

Another consideration confirms the above The first process in Karmas is Asrava, their inflow towards the soul This is done in one of three possible ways, the vibratory activity of mind, speech or body As Umasvami teaches us in *Tattvartha Sutra* chapter VI Aphorisms 1 and 2 —

काय वाङ् मनश्च योगः ॥१॥ स आस्रवः ॥२॥

Vibratory activity of body speech and mind is Yoga It is Asrava or inflow of Karma

Now all body, speech and mind is pure matter and nothing else i e, apart from the conscious soul which is embodied in it

Things enjoyable by the senses the five senses themselves the bodies, the mind, the *karmas* and the other material objects all this know as matter (*pudgala*)

Thus also in the embodied state, it is matter which is the essential means or necessary auxiliary cause of Karmas being done by soul

76

केवल होत असग जो, भामत तने न केम ?
 असग ह्य परमार्थर्था, पण निभाने तेम ॥ ७६ ॥
 यदि स्यात् कत्रलाऽमह कथ भासेत न त्वयि ?
 तत्रोऽसग एवाऽस्ति किंतु तद्विभयोधने ॥ ७ ॥

If (the soul) is entirely unaccompanied (by matter) why is it not seen by you ? As the highest Ideal it is unaccompanied but then it knows (realises) its own self

See Commentary to verse 75

77

कर्ता ईश्वर को नहीं, इश्वर शुद्ध स्वभाव ।
 अथवा प्रेरक ते गणये, ईश्वर दोषप्रभाव ॥ ७७ ॥
 नेश्वर कोऽपि कर्ताऽस्ति स वै शुद्धस्वभावभाष्
 यदि वा प्रेरके तत्र मते दोषप्रवृत्ता ॥ ७७ ॥

No God is the doer, (or creator) C is the pure self nature (of the soul) Oth wise if thou takest him to be the doer, it will involve God in

Commentary—Doing implies desire. A desire can only relate to something or fact which is not but ought to be therefore it implies imperfection. And God cannot be imperfect. Therefore he cannot be the doer of our Karmas.

78

चेतन जो निजमानमा, कर्ता आपस्वभाव ।

वर्ते नहीं निजमानमा, कर्ता कर्मप्रभार ॥ ७८ ॥

यदाऽऽत्मा वर्तते मूर्खे स्वभावे तत्करस्तदा ।

यदात्मा वर्ततेऽसौख्ये स्वभावेऽनत्करस्तदा ॥ ७८ ॥

If consciousness (or soul) is in (a condition of) self knowledge it does its own nature (i.e. it brings about only its self-modification i.e. does no Karmas), but if it is not in self knowledge then it does (or effects) the changes in Karmas.

IV —THE SOUL ENJOYS THE FRUITS OF KARMAS

The Pupil's doubt

79

जीव कर्मकर्ता कहे, पण भोक्ता नहीं सोय ।

शु समजे जड कर्म के, फलपरिणामी होय ॥ ७९ ॥

स्यादात्मा कर्मण कर्ता किन्तु भोक्ता न युज्यते ।

किं जानाति जड कर्म येन तत् फलं भवेत् ॥ ७९ ॥

Let the soul be the doer of Karmas but it cannot be the enjoyer for how can lifeless Karmas know (that) they should inflict the fruits (of its Karmas upon their doer the soul)

80

फलदाता ईश्वर गण्ये, मोक्षापणु मधाय ।
 एम कहे ईश्वरतणु, इश्वरपणु ज जाय ॥ ८० ॥
 भवेदोश्वर फलस्नदाऽत्मा मोगभाणु मनेत् ।
 अत्रैश्वर्यं न युज्येत ईश्वरे फलदे मते ॥ ८० ॥

If you take God to be the fruit giver, then the soul being the enjoyer can be established But if it is said of God then his Godhood goes away

81

ईश्वर सिद्ध थया विना, जगत्नियम नहीं होय ।
 पक्षी शुभाशुभ कर्मनां, मोग्यस्थान नहीं कोय ॥ ८१ ॥
 असिद्धे ईश्वरे नैव युज्यते जगत् स्थिति ।
 शुभाऽशुभविपाकाना ततः स्थान न विद्यते ॥ ८१ ॥

Without establishing (the existence of God) there remains no ruler for the Universe Then there is no room for the fruition of good or evil actions (Karmas)

The Teacher's Reply

82

विशुद्धं नितकल्याणा, माटे चेतनरूप ।

नैविकीर्तिनी स्पृश्या, प्रदण करे जडधूप ॥ ८२ ॥

नापयती निजा प्रतिरतधेवनरूपता ।

विकीर्तय स्पृतेभ्यु लाति कर्मचय जडम् ॥ ८२ ॥

Subjective Karms are the activity (of the soul) itself. Therefore, (they take) the form of conscious vibratory activity of the soul itself which fills and makes vibrate our body and speech. They have the reflected or projected power of the soul, and take in (or are bound by) the dust (or molecules) of lifeless (Karmic matter).

Example 4th - There are two stages in
 spiritual life with Karma. Asrava.

1st stage is called these

2nd stage is called these

3rd stage is called these

4th stage is called these

5th stage is called these

6th stage is called these

7th stage is called these

8th stage is called these

9th stage is called these

10th stage is called these

Take a concrete example, the passion of anger. The soul's consciousness being attentive is the *sine qua non* of any further process. This being present the object or cause of anger excites the body, speech or mind—one or two or all three of the man. This excitement takes the form of vibratory activity of the very fine material molecules of our physical body, speech or mind. This is subjective inflow, *Bhava Asrava*.

There is infinite harmony in the Universe. Like attracts like in a sure and universal and most marvellous manner. Every atom is tuned to its brother—a similar atom. The vibrating molecules of body, speech or mind set up a similar vibration in the appropriate Karmic matter with which the Universe is filled. This newly awakened Karmic matter is set in motion towards the soul. This is Objective Inflow, *Dravya Asrava*.

The original vibration of body, speech or mind may stop. Then there is no further bondage. This is technically called *Iryapatha* or *Transitory Bondage*. But in most cases there is lasting bondage.

The vibrations of body, speech or mind, which continue when the bondage is taking

The True Teacher's Reply

82

भावकर्म निजकल्पना, माटे चेतनरूप ।

जीववीर्यनी स्फुरणा, ग्रहण करे जडधूप ॥ ८२ ॥

भावकर्म निजा झलितरतश्चेतनरूपता ।

जीववीर्यस्य स्फूर्तेस्तु लाति कर्मचय जडम् ॥ ८२ ॥

Subjective Karmas are the activity (of the soul) itself Therefore (they take) the form of conscious vibratory activity of the soul itself which fills, animates and makes living our body and speech They have the reflected or projected power of the soul, and take in (or are bound by) the dust (or molecules) of lifeless (Karmic matter)

Commentary —There are two stages in soul's union with Karmic matter Asrava, inflow and Bandha Bondage Each of these is again subjective, (Bhava) or objective, (Dravya) Subjective is the conscious attentiveness (Chetana and Upayoga) of the soul itself which leads to yoga or vibratory activity of body, speech and mind Objective is the Karmic matter itself which flows into and binds the soul

One is a pauper, and one a prince and similar other differences (in the conditions of living beings are seen) These are the (true) learning of good or bad (Karmas as they show and constitute the effects of actions for) without cause there is no effect

85

फलदाता इत्येतन्मती, कर्मा नयी जन्म ।

कर्म स्वभाव परिणाम, धाय भोग्यी ह्य ॥८५॥

इदं च कर्मभ्रमवाऽऽप्यदृश्यो य हि कर्मणि ।

परिणमेत स्वभावात् तद् भागाद् ह्यं विनश्यति ॥८॥

It is not necessary to consider God as fruit giver Karmas fructify by their own nature and they fall exhausted as soon as (their effects are) enjoyed

86

ते न भोग्य विग्रहतां, स्थानकं द्रव्यं स्वभाव ।

गहनं वातं चै शिष्यं वा, यदी सत्त्वे माय ॥८६॥

तस्मद्भोग्यविशेषाणां स्वानं द्रव्यस्वभावात् ।

यानैव गहना शिष्य ! संक्षेपं भवपादिता ॥८७॥

(And) the many differences which are (seen) in the enjoyment of (Karmas / e , the lives and circumstances and states and con

place are called subjective Bondage, Bhava Bandha They are determined by the intense or mild degree of the passion, and also by its kind e g Anger in this instance

The actual particles of karmic matter which go and unite with the Karmic body in which the soul is actually sheathed, constitute objective bondage, or Dravya Bandha

83

मेर, सुधा समजे नहीं, जीव खाय फल थाय ।
 एम शुभाशुभ कर्मनु, भोक्तापणु जणाय ॥ ८३ ॥
 विय सुधा न वित्तोऽपि खादक फलमाप्नुयात् ।
 एवमेव शुभाऽशुभकर्मणो जीवभोक्तरता ॥ ८३ ॥

Poison and nectar do not know (their effects) by the living (being who) eats (them) the fruit thereof is experienced So with regard to good or bad Karmas understand the enjoyment (to be in the soul)

84

एक रांरु ने एक नृप, ए आदि जे भेद ।
 कारणिना न कार्य ते, ए ज शुभाशुभ वेद्य ॥ ८४ ॥
 एको रू प्रजापोऽन्य इत्यादिभेददर्शनम् ।
 कार्ये नाऽकारणत्वाऽपि वेद्यमेव शुभाऽशुभम् ॥ ८४ ॥

It does good actions and enjoys their fruit in the condition of Gods etc It does bad actions and bears their fruit in the condition of hellish beings etc Nowhere is it without Karmas

The True Teacher's Reply

89

जेम शुभाशुभ कर्मपद, जाण्या सफल प्रमाण ।
तेम निवृत्तिसफलता, माटे मोक्ष सुजाण ॥ ८९ ॥

यथा शुभाशुभ कर्म जीवव्यापारत फलि ।
फलनिवृत्तिर्गम्यस्य तद्व्यापारस्तथा ॥ ८९ ॥

As you have found the good and bad actions to be fruitful in their way, so non action or cessation of both good and bad actions also (is) fruitful, O knowing one, so there is Liberation

90

वित्यो काल धनत ते, कर्म शुभाशुभ भाव ।
तेह शुभाशुभ छेदता, उपजे मोक्षस्वभाव ॥ ९० ॥

मदसत्कर्मणो भावादनत समयो गत ।
सपचेत तदुच्छेदे जीवे मुक्तिस्वभावता ॥ ९० ॥

dition of pain and pleasure, prosperity and poverty of different persons are due to the self nature of the substances of (different kinds and qualities of) different degrees This doctrine is deep O pupil Here I have said it quite in brief

V —THERE IS LIBERATION

The Pupil's Doubt

87

कर्त्ता, भोक्ता जीव हो, पण तेनो नहीं मोक्ष ।
 वीत्यो काल अनंत पण, रर्त्तमान छे दोष ॥ ८७ ॥
 कर्ता भोक्ताऽस्तु जीवोऽपि तस्य भोक्तो न विद्यते ।
 व्यतीनोऽनंतक कालस्तथाऽप्यत्मा तु दोषभाक् ॥ ८७ ॥

The soul may be the doer and enjoyer (of Karmas) but there is no liberation for him Infinite time has passed and yet the defect (of being unliberated) still continues

88

शुभ करे फल भोगवे, देवादि गतिमाय ।
 अशुभ करे नरकादि फल, कर्मरहित न क्याय ॥ ८८ ॥
 शुभकर्मकरो जीवो देवादिपदवीं धजेत् ।
 अशुभकर्मकृत्वा भवध्र, न क्वाऽप्यकर्मक ॥ ८८ ॥

Even if there be liberation, there is no consistent means by which the Karmas company of infinite duration may be got rid of

93

अथवा मत दर्शन घणा, वह उपाय अनेक ।
 तैमा मत माचो कयो ? एने न एह विवरु ॥ ९३ ॥
 या मतानि सुमिधानि नैकोपायप्रदर्शानि ।
 मत सत्य तु किं तत्र शर्यया न रिरेकिता ॥ ९३ ॥

Again, there are many religions and Schools of philosophy which give many means (of Liberation) Which of the religions is true? This discrimination cannot be attained

94

रुड जातिमां मोक्ष छे, रुपा वेपमा मोक्ष ।
 एनो निश्चय ना एने, घणा भेद ए दोष ॥ ९४ ॥
 कस्या जानी भव मोतो वेपे कस्मिंश्च निवृत्ति ।
 निश्चेतुमेतन्नो शक्य घट्टमेदो हि दृषणम् ॥ ९४ ॥

There is no certainty as to the caste in which there is Liberation, garb in which there is Liberation (also) are many such differences of Faith (also) a defect (in the of Liberation)

From an infinite period of time, the thought activity (bhava) of soul has been that of good or bad Karmas. By breaking through this good or bad, there arises Liberation which is the self nature (of the soul)

91

देहादि सयोगनो, आत्यतिक्रियोग ।
मिद्ध मोक्ष शारवतपदे, निज अनत सुखभोग ॥ ९१ ॥

आन्यातिक्रियोगो यो देहादियोगज खलु ।
तन्निगण समाख्यात तन्नाऽनन्तसुखैकता ॥ ९१ ॥

The entire separation from the union of body etc (i.e. Karmic matter of all kinds) is the status of Siddha (Accomplished of) Liberation of pure (soulhood) of infinite enjoyment of its own bliss

VI —THERE IS MEANS OF LIBERATION

The Pupil's Doubt

92

होय कदापि मोक्षपद, नही अप्रिगेध उपाय ।
कर्मो काल अनतना, शायी छेत्रां जाय ॥ ९२ ॥

मोक्षस्थान कदापि म्यागाऽविरोक्षुणायि तत् ।
अनन्तकालज कर्मचयन्देय कथ भवेत् ॥ ९२ ॥

पञ्चोत्तरेण सजाता प्रतीतिस्तत्र ह्यामनि ।
मोक्षोपायस्तथा तात ' एष्यति सहज मन ॥ ९७ ॥

By the 5 replies, there has arisen faith in the soul, in means of Liberation (you) will have belief easily in this way

98

कर्मभाज अज्ञान छे, मोक्षभाव निवृत्तास ।
अधमार अज्ञान सम, नाणे नानप्रकाश ॥ ९८ ॥
अज्ञान वमभावाऽस्ति मोक्षभायो निवृत्तिरिति ।
ज्वलिते नानदीप तु नश्येदज्ञाननातम ॥ ९८ ॥

The thought activity of the soul by which Karmas inflow and bind it i e , the subjective inflow and subjective bondage are its ignorance (Delusion), the thought activity of Liberation is its abiding in its own self Ignorance is like darkness (This) being destroyed knowledge shines fourth

99

जे जे कारण बधना, तेह बधनो पथ ।
ते कारण छेदकदशा, मोक्षपथ भरयत ॥ ९९ ॥
यो यो बधस्य हेतु स्याद् बधमार्गो भवेत् स स ।
बधोच्छेदस्त्विति या तु मोक्षमार्गो भवत्यतः ॥ ९९ ॥

Those which are the causes of the bondage, are the path of bondage. The state of breaking through those causes, is the path of Liberation, is the end of the mundane or embodied condition (of the soul)

100

राग, द्वेष, अनान ए, मुख्य कर्मनी ग्रथ ।

थाय निवृत्ति जेहथी, ते ज मोक्षनो पथ ॥ १०० ॥

रागो द्वेषस्तथा ज्ञान कर्मणा

यन्मात् तद्विवृत्त स्यात्मे

। ।

॥१००॥

Attachment,
the principal know-
path of Liberation,
of these

is

आत्मा सत् चैतन्य

जेथी केवल पामि

सञ्चेतनामया

प्राप्यते स यत्

The Soul
is free from all
can be attained
the means of

102

कर्म अनत प्रफारना, तेमा मुरये थाठ ।

तेमा मुरये मोहनिय, हणाय ते कहु पाठ ॥ १०० ॥

अनतमेदक कम चाष्टौ मुख्यानि तेष्वपि ।

तत्राऽपि मोहना मुरया वश्ये तद्धनने विधिम् ॥ १०२ ॥

Karmas are of infinite kinds Among them the chief are eight Among these (eight) the chief is the Deluding I give the way to destroy that (*Mohaniya* or deluding Karma)

Commentary —For the 8 Karmas and their 148 sub-classes see *Outlines of Jainism* (1916) pp 26to36 Also *Jaina Gem Dictionary* (1918) Appendix A

103

कर्म मोहनिय भेद वे, दर्शन, चाग्रि नाम ।

हये बोध बीतरागता, अचूरु उपाय आम ॥ १०३ ॥

मोहन द्विविध तत्र दृष्टि-चारित्र्यभेदत ।

बोधो हि दशन हन्याचारित्र्य रागहीनता ॥ १०३ ॥

The Deluding Karma is of two kinds, named (Right Belief Deluding and Right) Conduct (Deluding The former) is destroyed

by enlightenment (and the latter) by non-attachment (which are) the infallible means of (destroying) that (deluding Karma)

Commentary—Right Belief is gained by enlightenment, i e by ascertaining the truth about the real nature of things by means of knowledge, observation, experience, thinking and feeling Right conduct is gained by non-attachment, which is a preliminary essential of vows, carefulness restraint, duties, contemplation fortitude and actual internal and external right living

104

कर्मण्य क्रोधादिधी, ह्ये क्षमादिक तेह ।

प्रत्यक्ष अनुभवं सर्वान्, एमा गो सदेह ॥ १०४ ॥

क्रोधादियोगन कमवद्य शान्त्यादिघातक ।

अशानुभूति सर्वेषा तत्र का सशयालुता ? ॥ १०४ ॥

Karma bondage is due to (the passions) anger etc These are destroyed by forgiveness etc It is evident to all by experience, what doubt (can there be) in this ?

Commentary—In the *Life of Christ* by A W Gough M A, His four great qualities are emphasised They are Forgiveness,

Humility, Straight forwardness and Charity
These are the antidotes to the poison of the
four great passions, against which Jainism
constantly warns its true votaries, viz Anger
Pride, Deceit, and Greed

105

छोडी मत दर्शन तणो, अप्रह तेम रिस्व ।
कसो मार्ग था माधगे, जन्म तेहना अस्व ॥ १०५ ॥
मतदृष्ट्यामह स्वकया विकल्पाचरणं तथा ।
आराध्येतानमार्गो ये तेरा हि जननात्पता ॥ १०५ ॥

One who gives up whimsical self guidance
and blind pursuit of one's religion and school
of thought, and follows the path described
above, his incarnations, will be few (ie
he will attain Liberation soon)

106

पदपदना पद् प्रश्न तं, पृथया करी चितार ।
ने पदनी सयांगता, मोषमार्ग निग्धार ॥ १०६ ॥
पदपदकस्य पद् प्रश्ना पृष्टा संचिम्ब रे ! स्वया ।
तत्पदानां समूहये मुनिषाम् मुनिधितम् ॥ १०६ ॥

You have questioned me, having pondered
over the 6 doctrines by your 6 questions
Those doctrines in their entirety are certainly
the path to Liberation

107

जाति-वेपनो भेद नहीं, कस्यो मार्ग जो होय ।
 साधे ते मुक्ति लह, एमा भेद न कोय ॥ १०७ ॥
 जानेवेंपस्य नो भेदो यदि स्थादुक्तमार्गता ।
 ता तु य साधयेत् सद्यो न काचित् तत्र भिन्नता ॥ १०७ ॥

There is no distinction of caste or garb (for him) who is in the said path. Whoever follows it gains Liberation. There is no distinction (or doubt) in this.

108

कपायनी उपशानता, मात्र मोक्षप्रभिलाप ।
 भवे खेद अतर दया, ते कहिये जिज्ञास ॥ १०८ ॥
 कपायस्योपशातत्व मोक्षे ऋचिर्हि प्रेतरलम् ।
 भवे खेदो दया चित्ते सा जिज्ञासा समुत्पद्यते ॥ १०८ ॥

Those who have the suppression of the passions, merely the desire for Liberation, sorrow for continuous rebirths, compassion (for living beings) in the mind, are called the Seekers after soul (or aspirants to soul-realisation).

109

ते चित्तासु जीवने, धाय सद्गुरुशोध ।
 तो पामे समकितने, वत्ते अतरशोध ॥ १०९ ॥

मद्गुरोर्गोचरामुयात् स जिज्ञासुनरो यदि ।
तदा सम्यक्त्वलाभ स्यादात्मशोधनता अपि ॥ १०९ ॥

If such soul-seekers (aspirants to soul realisation) get wise (guidance) of a True teacher, they acquire Right Belief, and lead a life of internal purification

110

मत दर्शन आग्रह तर्जो, वत्ते मद्गुरलक्ष ।
लह शुद्ध समकित्त त, जेमा भेद न पक्ष ॥ ११० ॥
मतद्वयप्रहीर्हीना यद्वृत्तिगुणपादया ।
स सलमेत सम्यक्त्वं यत्र भेदो न पक्षता ॥ ११० ॥

He who giving up bias for (one's particular) school of thought and religion, follows the precept of the True Teacher, gets pure Right Belief. In it there is neither distinction nor party (or partisanship)

111

वर्ते निमम्बमाननो, अनुमत लक्ष प्रतीत ।
वृत्ति वह निजमानमा, परमार्य मदाकित्त ॥ १११ ॥
अनुभूति स्वमानस्य तल्लक्ष्य तत्र प्रत्यय ।
निजता संयहेद् वृत्ति सत्यसत्यकमुपत ॥ १११ ॥

(He) lives in the nature of one's own self, believes in the experience (of one's own realisation) is continuously attentive to one's own inner nature,—(such are the marks of one who has the) highest Right Belief

112

वर्धमान समकित थई, टाले मिथ्याभास ।
 उदय थाय चारित्रनो, वीतरागपद वास ॥ ११२ ॥
 भूचा वरिद्धिपणु सम्पत्तव मिथ्याभास प्रटालयेत् ।
 चारित्रस्योदयस्तत्र वीतरागपदस्थिति ॥ ११२ ॥

This Right Belief increasing removes false belief Then rises right conduct, and the soul abides in or attains the dignity or status of non attachment

113

केवल निजस्वभावनु, अखण्ड वत्तें ज्ञान ।
 कहिये केवलज्ञान ते, देह छटा निर्माण ॥ ११३ ॥
 केवल स्वस्वभावस्य स्थिरा यत्र भवेन्मति ।
 सोच्यते केवलज्ञान देहे सत्यपि निवृत्ति ॥ ११३ ॥

Living in the perfect knowledge of the full nature of one's self, this is called Perfect Knowledge (This is attained in human body and

116

० ज धर्मवी मोक्ष छे, तु छो मोक्षस्वरूप ।

अनंत दर्शन जान तु, अव्याप्य स्वरूप ॥ ११६ ॥

मोक्ष एव ततो धर्मा मोक्षात्मा च त्वमेव मा ।

आतदशन त्व च अयायाधरूपस्वरूपम् ॥ ११६ ॥

And in this *dharma* (religion or duty) there is liberation thou art Liberation Thyself, thou art infinite conation and (infinite) knowledge Thy nature is undisturbable (Power and Bliss)

Commentary — The soul in its pure state, among other infinite qualities is possessed of the infinite quaternary of Infinite Conation Infinite Knowledge, Infinite Power, and Infinite Bliss

117

शुद्ध, बुद्ध, चैतन्यधन, स्वयज्योति मुखधाम ।

वीजु कहिये केटलु ? कर विचार तो पाम ॥ ११७ ॥

शुद्धो बुद्धश्चिन्तात्मा च स्वयज्योति सुखालयम् ।

विचार्य ततो विद्धि स्य बहु तु किमुन्यते ? ॥ ११७ ॥

Thou art Pure, Enlightened Full of (ever-waking) consciousness, Self Brilliant, the Goal of Bliss Thyself What more to say? Think over it and realise (the Truth of this saying)

118

निश्चय सर्वे वार्त्तानो, आसी अत्र समाय ।
 घरी मौनता एम रही, सहन समाधिमाय ॥ ११८ ॥
 सर्वेषा ज्ञानिनामत्र समाप्तिमेति निश्चय ।
 उपत्यैवं गुण्या मौन समाधौ सहजे घृतम् ॥ ११८ ॥

The doubtless ascertainment (of Truth) in all knowers (successful seekers after Truth) arrives at this point and stops then Having said this (the True Teacher) assumed silence in easy self absorption

The Pupil's Benefit from Knowledge'

119

सद्गुरुना उपदेशयी, आच्यु अपूर्व मान ।
 निनपद निनमाही लब्धु, दूर थयु यज्ञान ॥ ११९ ॥
 सद्गुरोरुपदेशात् त्वाऽऽगत मानमपूर्णम् ।
 निजे निजपद लब्धमज्ञान लयना गतम् ॥ ११९ ॥

By the teaching of the True Teacher (to the pupil) came new light. He gained self knowledge in his own self His ignorance disappeared

120

भाम्यु निनस्वरूप ते, शुद्ध चेतनारूप ।
 अजर, अमर, अविनाशी न, रहानीत स्वरूप ॥ १२० ॥

तद भासित निज रूप शुद्ध चैतन्यलक्षणम् ।
अजर चामर स्यास्तु देहातीत मुनिर्मलम् ॥ १२० ॥

To him his own nature appeared to be pure and consciousness itself, undiminishable, immortal, indestructible and of a nature (entirely independent of) and separate from the body

121

कर्ता, भोक्ता कर्मनो, विभार वत्ते ज्याय ।
वृत्ति वही निनभायमा, थयो अरुर्त्ता न्याय ॥ १२१ ॥
यदा विभावमाथ म्याद् भोक्ता कर्ता च कर्मण ।
यदाऽविभावभाव स्याद् भोक्ता कर्ता न कर्मण ॥ १२१ ॥

(He came to see that he is) the doer and enjoyer of Karmas, (only) where there is delusion, (and deluded identification of the soul with the body) (As soon as his) life flowed in his own nature, (he) at once became non doer (and non enjoyer also)

122

अथवा निजपरिणाम जे, शुद्ध चेतनारूप ।
कर्ता भोक्ता तेहनो, निविरुल्यस्वरूप ॥ १२२ ॥
स्यामात्रिक्यस्ति चा वृत्ति शुद्धा या चेतनामयी ।
तस्या कर्ताऽस्ति भोक्ताऽस्ति निर्विकल्पस्वरूपभाक् ॥ १२२ ॥

In other words, whatever may be his self-modifications in the form of pure consciousness, (he is) the doer (and) enjoyer of them, without any change in himself

123

मोक्ष कस्यो निवृत्तता, ते पामे ते पय ।

ममज्ञान्यो सचपमा, सकल मार्ग निग्रथ ॥ १२३ ॥

उका माहो निजा गुदि स मार्गो लम्बते यत् ।

सनेपयदिन शिष्य' निग्रथ सकल पय ॥ १२३ ॥

Liberation is taught to be the pure (nature of the soul) itself That by which it is gained, is the way (to Liberation The True Teacher) has explained in brief the perfect path of the Liberated Ones.

124

अहो! अहो! श्रीनिद्रुत्, कल्पानिद्रु अवार ।

आपार पर प्रभु कयो, अहो! अहो! टपकार ॥ १२४ ॥

हपारानीयकवार । गुण्य' अहो' अहो' ।

अनुसन्ता नीनद्यो कारस्वहो' अहो' ॥ १२४ ॥

O! O! The Holy True Teacher
unfathomable ocean of Truth (or
reason) O Lord! you have done
good to this poor pupil

125

शु प्रभुचरण कने धरू ? आत्माधी सौ हीन ।
 ते तो प्रभुए आपियो, वतुं चरणाधीन ॥ १२५ ॥
 प्रभो पाणे धरेय किमात्मतो हीनक स्वमम् ।
 अर्पित प्रभुणा सोऽस्ति भवेय तद्वशवद् ॥ १२५ ॥

What should I offer at the feet of the Lord ? Everything is less than the soul That (Soul or Soul-Knowledge) the Lord has given me (thus it being impossible for me to offer anything I) live under (the protection and guidance of the Holy Teacher's) feet

126

आ देहादि आजयी, वर्तो प्रभुआधीन ।
 दास, दास, हु दास त्तु, तेह प्रभुनो दीन ॥ १२६ ॥
 अयतस्नच्छरीरादि जायता प्रभचेटकम् ।
 दासो दासोऽस्मि दासोऽस्मि तत्प्रभोर्दीनशेखर ॥ १२६ ॥

All this body etc, (of mine) from to day I employ in the service of the Lord Servant ! a servant I am, a very humble servant of that Lord

127

पद् स्थानक समजारीने, भिन्न वताव्यो थाप ।
 म्यानधनी तरवारवत्, ए उपकार थमाप ॥ १२७ ॥

स्थानपदक त्रिसप्तत्य मित्र दशितवान् भवान् ।
अनिकाशमिवाऽऽर्मा चामितोऽयमनुग्रह ॥१०७॥

By explaining the six doctrines you have shown me the separateness of the self (from the body) like the sword in its sheath This boon is immeasurable

Conclusion

128

दशन पटे शमाय छे, था पद स्थानर माहि ।
विचारता विस्तारयी, सशय रह न काड ॥१२८॥
स्थानपदक समाप्यते दज्ञानि पश्य मो ।
न तत्र सशय कोऽपि यवालोक्येन विन्दन् ॥१२९॥

The six systems of philosophy are included in these six doctrines By detailed (analytical) thinking no doubt can remain (as to the truth of this)

Commentary -The Om Tat Sat of Vedanta is included in the all-comprehensive nature of Omniscience The Aviveka of Samkhya the wandering of the Purusa in the coils of Prakriti is included in the delusion (Moha) of the soul entangled in mundane life The logic of Nyaya is included in the Absolute Real, and Practical points of view by which

alone true self knowledge can be attained. The materialism of Vaisesika is in the reality of the matter of the body, speech and mind, the vibrations in which are the primary and essential causes of the ever-going forging of the fetters of the soul in Samsara. Even the Uttara Mimansa finds an echo in the advocacy of rites and proper conduct of course always provided that it is preceded by right knowledge. For asceticism or religious practices are futile or childish if right knowledge does not accompany them. Jainism calls them puerile austerities *bala tapa* of *Atmanusasana* verse 15.

129

आत्मभ्रातिसम रोग नही, सद्गुरु वैद्य सुजाण ।
 गुरुब्राह्मणसम पथ्य नही, औषध विचार ध्यान ॥१२९॥
 आत्मभ्रान्तिममो रोगो नास्ति म्रियन् गुरुपम ।
 गुरोराज्ञासम पथ्य ध्यानतुल्य न औषधम् ॥१२९॥

There is no disease (so bad) as soul delusion, (no) skilled doctor (like) True Teacher (no) prescription (like) the commands of the Teacher, (and no) medicine (like) contemplation (of and) concentration (upon the true nature of the soul)

130

जो इच्छो परमार्थ तो, कगे सय पुरुषार्थ ।
 भयस्थिति आदि नाम लक्ष, छेणे नही आ-मार्थ ॥१३०॥
 प्रत्यय परमार्थ ये न कृष-यात्मशौचम् ।
 भयस्थित्यादिहेतोस्तु न विद्मदनु निज बलम् ॥ १३० ॥

If you desire to attain the Highest Ideal then have the highest (truth as the) aim of life In the name of the condition of life (circumstances etc) do not destroy the aim of the soul(knowledge)

131

निरचयरागी मामली, माधन तत्रा नोय ।
 निश्चय रागी लक्षमा, माधन फरा मोय ॥ १३१ ॥
 आश्रय्य निश्चिता रागी त्याज्यं नैव सुसाधनम् ।
 रतिजा निश्चये सत्यमाय्य साधनाचय ॥ १३१ ॥

Having heard the word (according to the pure) Real (or absolute point of view that the soul is pure and quite free from the limitation impurities and sinfulness of the body) do not give up the means (of attaining it) Keeping the real point in view, the means (i e pure conduct, rites etc) should be pursued

132

नय निश्चय एकातथी, आमा नयी कहल ।

एकते व्यवहार नहीं, बन्ने साथ रहेल ॥१३०॥

निश्चयो व्यवहारो वा नात्रेकातेन दर्शित ।

यत्र स्थाने यथायोग्यं तथा तद् युगल भवेत् ॥१३१॥

In this (book) the account is not given from the one sided view of real stand point nor from the one sided view of practical stand point The two go together (and must be applied in their appropriate places)

133

गच्छ मतनी जे कल्पना, ते नहीं सद्व्यवहार ।

भान नहीं निजरूपनु, ते निश्चय नहीं मार ॥ १३३ ॥

सद्यवहारहीनाऽस्ति क्वचित् मत गच्छयो ।

निजमानाद् ऋते तात' निश्चयो न हि सुन्दर ॥१३३॥

All bias and distinctions which relate to sect or creed, these are not right practice So also where there is no knowledge of the true nature of the self, there is no true Real stand point

134

आगल ज्ञानी थइ गया, वर्तमानमां होय ।

थागे काल भविष्यमा, मार्गभेद नहीं कोय ॥१३४॥

Commentary—“The True language of Religion is the language of Love” so sad-
 what or Compassion, peace, service, etc are
 merely the symbols of this Divine Passion”
 Passion

139

मोहभाव क्षय होय ज्या, अथवा होय प्रज्ञात ।
 त कहिये ज्ञानोदशा, बारी कहिये मात ॥१३९॥
 यथाऽग्नि माहृतं क्षीते वा प्रशान्त भवन् नवन् ।
 यथा ज्ञानोदशा साऽन्या ध्यानता स्पष्टमुच्यते ॥१३९॥

When Delusion thought activity is de-
 stroyed (or is suppressed) or has subsided
 it is called the condition of the knower (the
 Self) All the rest is illusion (Fancy
 Error)

140

मरुत जगत् ते एतन्न, अथवा म्यमममान ।
 कहिये ज्ञानोदशा, बारी वाचातान ॥१४०॥
 अत्रिगुणप्रायमानं वा स्वप्नरूपं वेत्ति यो जगत् ।
 अज्ञानिस्त्वितिवाच्या शय पागजालमामतम् ॥१४०॥

Putting forward the real principal cause those who forsake the auxiliary cause, do not get Siddhahood (perfection) and remain fixed in fallacy (error)

137

मुख्यी ज्ञान कथे अने, अतर छूट्यो न मोह ।
ते पामर प्राणी करे, मात्र ज्ञानीनो द्रोह ॥ १३७ ॥
असि ज्ञानकथा वक्त्राच्चित्त मोहतमावृतम् ।
यस्य रक्षस्य मत्स्यस्य ज्ञानिद्रोही न्व केवलम् ॥ १३७ ॥

Those poor people who preach knowledge by the mouth when delusion has not left their inside show only hostility to the real knowers of self (by claiming to be what they are not in reality)

138

दया, शांति, समता, क्षमा, सत्य, त्याग, वैराग्य ।
होय मुमुक्षु घट निप, एहे सदाय मुजाग्य ॥ १३८ ॥
दया शांति क्षमा साम्य वैराग्य त्याग सत्यते ।
मुमुक्षुहृदये नित्यमेते स्यु प्रकटा गुणा ॥ १३८ ॥

Compassion, Peace Equanimity, Forgiveness Truth Renunciation, Non attachment are (found) in the heart of Liberable (aspirants of self realisation) (and) they (are) always awake (there, i e active in the heart)

Commentary —“The True language of religion is the language of Love” so said Sabatier Compassion, peace, service, etc are merely the symbols of this Divine Passionless Passion

139

मोहभाव क्षय होय ज्या, यथत्रा होय प्रशान्त ।
 न कहिये ज्ञानीदशा, वाकी कहिये भ्रान ॥१३९॥
 यथाऽस्ति मोहन क्षीण वा प्रशान्त भवेत् तथन् ।
 वाक्या ज्ञानिदशा भाऽन्या भ्रातता स्पष्टमुच्यते ॥१३९॥

When Delusion thought activity is destroyed (or is suppressed) or has subsided it is called the condition of the knower (of the Self) All the rest is illusion (Fancy, Error)

140

समस्त जगद् ते एष्टम्, अथवा स्वप्नममान ।
 ते कहिये ज्ञानीदशा, वाकी वाचानान ॥१४०॥
 उच्छिष्टाश्चायमान वा स्वप्नम् वेत्ति यो जगत् ।
 एषा ज्ञानिस्थितिराद्या शेष धार्वानामामतम् ॥१४०॥

The whole world is like rejected food, or like a dream (Knowing) this is called the condition of the knower (of the Self) All the rest is lip knowledge merely

Commentary — Food once rejected is not taken again, so the wise Believer rejects all the worldly things as undesirable. Therefore he must not take them up again.

141

स्थानक पाच विचारीने, छठे वत्ते जेह ।

पामे स्थानक पाचमु, एमा नहीं सदेह ॥ १४१ ॥

स्थानपञ्चमालोच्य षष्ठके य प्रवर्तते ।

प्राप्तुयात् षष्ठम स्थान नाऽत्र शङ्काकोऽपि रे ! ॥१४१॥

He who having thought over the (first) five doctrines follows the sixth, gains the fifth doctrine (liberation). There is no doubt in this.

142

देह छता जेनी दशा, वत्ते देहातीत ।

ते ज्ञानीना चरणमा, हो बदन अगणित ॥ १४२ ॥

देहातीता दशा यस्य देहे मृत्यपि वर्तते ।

तज्ज्ञानिचरणे मेऽस्तु वन्दनाऽगणिता विधा ॥ १४२ ॥

At the feet of that self knower who has the embodied condition (but yet) lives (a life) beyond (all attachment for) the body, there are innumerable obeisances from me.

Dedicated to the Feet of the Holy True Teacher

छह पदोंस तत्त्वज्ञान शत्रु शम्भानिक कदम-
अतां गीत गुरुद कदम-श्रुति-श्रुत
श्रीमद् गार्ग्य-नीका
गुनराजेंसे कदम पत्र

PHILOSOPHY OF SIX PADAS

OR
SPIRITUAL STEPS

(a celebrated text in Gujarati o
Shrimad Rar... the great Saint
Philosopher of the modern age

अनन्य शरणके देनेवाले श्री सद्गुरुदेवको अत्यंत भक्तिसे
नमस्कार हो

Salutations with utmost devotion to the revered saintly spiritual Master, the bestower of unequalled spiritual shelter (or spiritual refuge) !

जिन्हाने शुद्ध आत्मरूपको पा लिया है, ऐसे बाना-
पुरपोने नाचे कहे हुए छह पदाको सम्यग्दर्शनके गिनासका
सर्वोत्कृष्ट स्थानक कहा है —

The enlightened personages who have achieved pure self-realisation, have laid down the following six Padas (i e philosophical spiritual steps or aphorisms) as the highest abodes of right perception or belief (Samyag darshana) -

प्रथम पद — ' आत्मा है ' । जैसे घट, पट आदि पदार्थ
हैं वैसे ही आत्मा भी है । अमुक गुणोंके होनेके कारण जैसे
घट, पट आदिके होनेका प्रमाण मिलता है, वैसे ही जिसमें
स्व-पर-प्रकाशक चैतन्य सत्ताका प्रत्यक्ष गुण मौजूद है, ऐसी
आत्माके होनेका भी प्रमाण मिलता है ।

First Pada (spiritual step) - soul is there
Just as substances such as pot, cloth etc
do exist, soul also does exist On account

of certain qualities just as there is proof of pot cloth etc being in existence there is proof of the existence of soul, in whom there is evident quality of consciousness, illuminating self & non-self (other than soul)

दूसरा पद — 'आमा नित्य है' । घट, पट आदि पदार्थ अमुक कायम ही रहते हैं । आमा त्रिकालवर्ती है । घट, पट आदि सयोगजन्य पदार्थ हैं । आमा स्वाभाविक पदार्थ है, क्योंकि उसकी उत्पत्तिके लिये कोई भी सयोग अनुभवमें नहीं आता । किसी भी सयोगी द्रव्यसे चेतन-सत्ता प्रगट होने योग्य नहीं है, इसलिये वह अनुपन्न है । वह असयोगी होनेमें अविनाशी है, क्योंकि निम्नी किसी सयोगमें उत्पत्ति नहीं होती, उमरा निर्माणमें नाश भी नहीं होता ।

Second Pada (spiritual step) - soul is ever-existent Substances like pot, cloth etc are existent for a certain time soul is existent in all the three times Pot cloth etc are substances by virtue of combinations, soul is a substance by virtue of inborn nature because for its origination there are not any experiencable combinations Consciousness entity is not capable of being originated by any permutations & combinations of substances therefore it is uncreated On account

of its being a non-combination it is imperishable, because one whose origination is not brought about by any combination whatsoever cannot also merge itself into anything else

तीसरा पद — 'आत्मा कर्त्ता है' । सप्त पदार्थ अर्थ-क्रियासे सपन्न है । सभी पदार्थमिं कुठ न कुठ क्रियासहित परिणाम द्दपनेम आता है । आत्मा भी क्रिया-सपन्न है । क्रिया-सपन्न होनेके कारण यह कर्त्ता है । श्रीजिनभगवान्ने इस कर्त्ता-पनेका तीन प्रकारसे विवेचन किया है — परमार्थसे आत्मा स्वभाव-परिणतिसे निजस्वरूपका कर्त्ता है । अनुपचारत (अनुभवमे आने योग्य-विशेष सत्त्वसहित) व्यवहारसे आत्मा द्रव्य-कर्मका कर्त्ता है । उपचारसे आत्मा घर नगर आदिका कर्त्ता है ।

Third Pada (philosophical spiritual step) - Soul is doer (of his own deeds) - All substances are endowed with substantial efficacious process, all substances are seen associated with some or other process of modification Soul also is endowed with activity Because it is endowed with activity it is doer This doership is analysed in three-fold way by Lord Jina (the conqueror of internal enemies like ignorance, passions, karmas etc)

(1) From essential reality approach with regard to processment of innate chain of modes it is doer of its own modes (2) From anupacharita vyavahar i.e. from unattributed actuality approach (which is associated with experiencable specific relationship) it is the doer of material Karma composed of matter (3) By attribution it is the doer of city, house etc

चौथा पद — 'आत्मा भोक्ता ह' । जो जो कुछ क्रियायें होती हैं, वे सब किन्हीं प्रयोजनपूर्वक ही होती हैं— निरर्थक नहीं होती । जो कुछ भी किया जाता है उसका पद अनस्य भोगनेमें आता है, यह प्रत्यक्ष अनुभव है । जिस तरह मित्र खानेसे विपदा फल, मिथ्री खानेसे मिथ्रीता फल, अग्निके स्पर्श करनेसे अग्नि-स्पर्शका फल, हिमके स्पर्श करनेसे हिम-स्पर्शका पद मिले बिना नडा रहता, उसी तरह कायाय आदि अथवा अकषाय आदि जिम किसी परिणामसे भी आत्मा प्रवृत्ति करती है, उसका फल भी मिलना योग्य ही है, और वह भिन्ना है । उस क्रियाका कर्त्ता होनेसे आत्मा भोक्ता है ।

Fourth Pada (spiritual step or aphorism) —
Soul is the enjoyer (of one's own doings) —
Whatsoever processment (or activity) is
there is all fruitful, not futile, whatsoever is
being done its fruit has to be enjoyed, such

is the manifest experience Just as fruit of poison on having swallowed poison fruit of sugar on having eaten sugar, fruit of fire touch on touching fire fruit of snow touch on touching snow, cannot but be helped in the same way in whatsoever modes – passions etc or non-passions etc—the soul conditions itself – there fruit is also worth occurring & it does occur Because the soul is the doer of the activity, it is the enjoyer of its fruits

पाँचवाँ पद — 'मोक्षपद है'। जिस अनुपचरित-व्यवहारसे जीवके कर्मका कर्तृत्व निरूपण किया और कर्तृत्व होनेसे भोक्तृत्व निरूपण किया, वह कर्म दूर भी अदृश्य होता है, क्योंकि प्रयत्न कषाय आदिकी तीव्रता होनेपर भी उसके आभ्याससे—अपरिचयसे—उसके उपशम करनेसे—उसकी मदता सिद्ध होती है—यह क्षीण होने योग्य मादृश होता है—क्षीण हो सकता है। उस सब पर-भारके क्षीण हो करने योग्य होनेसे उमसे रहित जो शुद्ध आभ्यास है, उसरूप मोक्षपद है।

Fifth Pada (spiritual step) – There is emancipation (salvation) – There is removability of the karmas—one's own doings – whose doership from unattributed actuality point of view was propounded & whose enjo

yableness because of one's own doership was propounded because there might be acuteness of self-evident passions etc but by their non-study by their noncontact by their subsidence, their attenuation is visualised & they appear capable of being annihilated, they can be annihilated Because this & that bondage processment is capable of being annihilated there is Pada (step) of emancipation, in the form of pure inborn soul-nature devoid of those bondages

छठा पद — 'उम मोक्षका उपाय है' । यदि बन्धित ऐसा हो कि हमेशा कर्मका बन्ध ही बन्ध हुआ करे, तो उसकी निवृत्ति कभी भी नहीं हो सकती । परन्तु कर्मरथसं विरहित स्वभाववाले ज्ञान, दर्शन, समाधि, वैराग्य, भक्ति आदि साधन प्रत्यक्ष हैं, जिस साधनके बन्धे कर्म-बन्ध शिथिल होता है— उपशम होता है—भंग होता है, इसलिये वे ज्ञान, दर्शन, संयम आदि मोक्ष-पथक उपाय हैं ।

Sixth Pada (spiritual step) - There is path (or means) of emancipation (salvation) - If perhaps it is like that only bondages are going on, then their reversal would not be possible at any time, but means such as knowledge perception, samadhi (meditation etc) - unattachment, devotion etc which

are of nature contrary to the karma (doings) bondage, - are evidently witnessed, by the prowess of which means bondage of karmas (one's own doings) becomes loosened, subsides or gets annihilated Therefore these knowledge perception right spiritual character ect are means for the achievement of the emancipation (or salvation) pada (step)

श्री ज्ञानापुरपोद्दारा सम्यग्दर्शनके मुख्य निवासभूत कहे हुए इन छह पदोंको यहाँ संक्षेपमें कहा है। ममीप-मुक्तिगामी जीवको स्वाभाविक विचारमें ये पद प्रामाणिक होने योग्य है-परम निश्चयरूप जानने योग्य हैं, उसकी आत्मामें उनका सम्पूर्णरूपसे विस्तारसहित विवेक होना योग्य है। ये छह पद मत्स्वरहित हैं, ऐसा परम पुरुषने निरूपण किया है। इन छह पदोंका विवेक जीवको निरस्वरूप समझनेके लिये कहा है। अनादि स्वप्न-दशाके कारण उत्पन्न हुए जीवके अहंभाव-ममत्वभावको दूर करनेके लिये ज्ञानी-पुरुषोंने इन छह पदोंकी देशना प्रकाशित की है। एक केवल अपना ही स्वरूप उस स्वप्नदशासे रहित है, यदि जीव ऐसा विचार करे तो वह सहजभावमें जागृत होकर सम्यग्दर्शनको प्राप्त हो, सम्यग्दर्शनको प्राप्त होकर निज स्वभावरूप मोक्षको प्राप्त करे। उसे किसी विनाशी, अशुद्ध और अन्यभावमें हृष्य, शोक और सयोग उत्पन्न न हो, उस विचारसे निज स्वरूपमें ही निरन्तर शुद्धता, सम्पृणता, अविनाशीपना, अयन जानन्दपना

उमके अनुभवमें आता है। मान्त्र विभाव पर्यायोंमें केर अपने ही अव्याममें पञ्जा हुइ है, उममें अपनी मरया भिन्ना ही है, यह उसे स्पष्ट-प्रत्यक्ष-अत्यन्त प्रत्यक्ष-अपरोक्ष अनुभव होता है। विनागी अथवा अन्य पदार्थके सयोगमें उसे श्च-अनिष्टभाय प्राप्त नहीं होता। जम, जग, मरण, रोग आदिनी बाधारहित, सम्पूर्ण माहात्म्यके स्थान ऐसे निज-स्वरूपको जानकर-अनुभव करके-वह कृतार्थ होता है। जिन जिन पुरुषाको इन छह पदोंके प्रमाणभूत ऐसे परम पुरुषके वचनसे आमाका निधय हुआ है, उन सब पुरुषोंने सब स्वरूपका पा लिया ह। वे आधि, व्याधि, उपाधि और मरमगमें रहित हो गये हैं, होते हैं, ओर भविष्यमें भी वैसे ही होंगे।

These such six padas (spiritual steps) propounded by the venerable enlightened - personages as principal abode of right perception (Samyag Darshana) are stated here in brief. To any soul whose emancipation (salvation) is nearby these padas (spiritual steps) are likely to be proven on slighter thought, are likely to be felt as supreme reality are likely to create in his soul the discrimination with all-sided details. These six padas (spiritual steps) are absolutely beyond doubt, - this is so propounded by the supreme personage. The d...

of these six padas (spiritual steps) is laid down in order that the soul might understand (realise) one's own self. The enlightened ones have preached these six padas (spiritual steps) in order to get dispelled the soul's egoism - possessionism, generated by beginningless dream-state (of ignorance). If the soul just conditions its mode that one's own self - form is just devoid of the dream-state (of ignorance) then getting awakened only on slightest effort it would attain right perception (or belief), having attained right perception, it would attain emancipation in the form of one's own inborn self. To him there would not arise any touch of joy or sorrow with regard to any vanishing impure alien mode other than one's own self. On that reflection purity, perfectness, imperishability, absolute joyfulness come into incessant experience within its own self. Assumption of oneness with all ante-inborn perverse modes is caused to own self merely by superimposition, from these there is absolutely separateness of one's own - such distinct, manifest absolutely manifest non-dependent realisation (or spiritual experience) occurs.

to him. On unison with perishable or extraneous substances agreeableness or disagreeableness do not occur to him. His objective being fulfilled he becomes fully satiated having known and felt (experienced) one's own spiritual self-form, which is devoid of birth agedness, death disease & such other troubles (or obstructions) & which is abode of perfect glorification. All those persons who have achieved realisation of the soul through the medium of the supreme personage's word authoritative by the said six padas (spiritual steps) have attained one's own self-form, have become devoid of all associations like internal anxieties physical ailments & extraneous botherations are becoming like that & will become just the same in future.

जिन सपुरुषोंने जन्म, जरा, और मरणका नाश करने-वाला, निज स्वरूपमें सहज-अवस्थान होनेका उपदेश दिया है, उन सपुरुषोंको अत्यंत भक्तिसे नमस्कार है। उनकी निष्कारण करुणासे नित्य प्रति निरंतर स्तवन करनेसे भी आत्म-स्वभाव प्रगल्भ होता है। ऐसे सब सपुरुष और उनके चरणारविंद सरा ही हृदयमें स्थापित रहो।

Salutations with utmost devotion to those saintly personages who have given the precept, capable of annihilating birth, agedness death, & capable of effortless enplacement in one's (soul's) own self, even in always incessantly praising their spontaneous selfless compassion the inborn soul nature gets manifested May the lotus-feet of all such saintly personages be ever enshrined in heart!

जिमके वचन अगीकार करनेपर, छह पदामे सिद्ध एसा आत्मरूप मदनमें ही प्रगटित होता है, जिम आत्मरूपके प्रगट होनेसे सर्वकालमें जीव मयुर्ण आनंदको प्राप्त होकर निभय हो जाता है, उस वचनके कहनेमाले ऐसे सपुरुषके गुणोंकी व्याख्या करनेकी हममें असामर्थ्य ही है। क्योंकि जिसका कोई भी प्रत्युपकार नहीं हो सकता ऐसे परमात्मभावको, उनसे किसी भी इच्छाके विना, केवल निष्कारण करणासे ही प्रदान किया है। तथा ऐसे होनेपर भी जिसने दूसरे जीवको 'यह मेरा शिष्य है, अथवा मेरी भक्ति करनेवाला है, इसलिये मेरा है' इस तरह कभी भी नहीं देखा—ऐसे सपुरुषको अव्यक्त भक्तिसे फिर फिरसे नमस्कार हो।

That saintly personage - on acceptance of whose words soul's own self-form as

established by the six padas (spiritual steps) gets effortlessly manifested by manifestation of which self-form the soul having attained perfect blissfulness becomes fearless for all times, - to define the merit of such saintly personage, exponent of those words there is utter inability, because without desiring anything in return merely through causeless (or selfless) compassionateness he has bestowed the supreme soul mode, whose return obligation cannot be brought about in spite of that ' this is my disciple or devotee therefore he is mine - in this way one who has never looked with reference to other soul, to such saintly person salutations again & again with utmost devotion '

जिन सद्गुरुओंने जो सद्गुरुकी भक्ति निरूपण की है, वह भक्ति केवल शिष्यके कल्याणके लिये ही कही है । जिस भक्ति के प्राप्त होनेसे सद्गुरुकी आमाजी चेट्याम वृत्ति रहे, अपूर्ण गुण दृष्टिगोचर होकर अन्य स्वच्छ दूर हो, और सहजमें आत्म-बोध मिले, यह समझकर जिसने भक्ति या निरूपण किया है, उस भक्तिको और उन सद्गुरुको फिर फिरसे त्रिकार नमस्कार हो ।

The saintly personages who have propounded devotion of saintly spiritual Master

have prescribed that devotion merely for the spiritual benification of the disciple, by achievement of which devotion mental mode would remain fixed in the internal workings of the saintly Master's soul, all other wanton behaviour would be eradicated on unprecedented virtue getting visualised, soul-knowledge would be effortlessly produced - knowing so the devotion which has been propounded, to that devotion & to those saintly personages salutations again & again in all the three times !

यद्यपि कभी प्रगटरूपसे वर्तमानमें केवलज्ञानकी उपत्ति नहीं हुई, परंतु निस्सके विचार-योगसे केवलज्ञान शक्तिरूपसे मौजूद है, यह स्पष्ट जान लिया है—इस प्रकार श्रद्धारूपसे केवलज्ञान हुआ है—विचार-दशासे केवलज्ञान हुआ है—इच्छा-दशासे केवलज्ञान हुआ है—मुख्य नयके हेतुसे केवलज्ञान रहता है, जिसके संयोगसे जीव सर्व अव्याबाध सुखके प्रगट करनेवाले उस केवलज्ञानको, सहजमात्रमें पानेके योग्य हुआ है, उस सपुरुषके उपकारको सर्वोच्छ्रित भक्तिसे नमस्कार हो ! नमस्कार हो ! !

If, perhaps, manifestly in the present time there has not been springing up of

Keval Gnana – perfect knowledge (omniscience), but on giving thought to whose words it is known distinctly that Keval Gnana (omniscience) is there, in this way Keval Gnana (omniscience) is produced in thought-state Keval Gnana (omniscience) is produced in desire-state Keval Gnana (omniscience) prevails by reason of principal reality point of view, – such Keval Gnana (perfect knowledge) – the manifester of all unimpeded bliss, to attain which soul became effortlessly capable through the instrument of whose spiritual contact to that saintly person's benevolence with supreme devotion let there be salutations ! let there be salutations !